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Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (O.), Rev. HENRY WARD BEECHER (S.), and Mrs. HARRIET B. BEECHER STOWE (H. B. S.), are stated contributors.

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EDITORIAL CORRESPONDENCE.

A SABBATH WITH THE WALDENSES.

Mere sight-seeing abroad can hardly compensate the Christian traveler for the privations to which he is subjected by absence from home and from his accustomed religious privileges. One soon grows weary of the daily routine of looking after objects of interest, and the mind becomes either sated or bewildered with their number. It is well worth while to see a Queen or an Emperor when such personages come in your way; it is worth while to observe national spectacles and religious fetes, as indices of character; it is useful to examine works of art and of antiquity, and especially to take the gauge of that "Roman Catholic Art" which has confused and distorted the vision of even Protestant divines; in short, a traveler in foreign lands should omit no opportunity of seeing whatever wonders these countries may present, or whatever has elicited the notice of other travelers. But a Christian mind craves something more than the pleasures or the instruction derived from such sources. Recreation and the pursuit of health—though these are religious duties; the pleasures of art and of scenery—though these, in their highest form, may appertain to a full Christian development; the study of antiquities, of structures, of monuments—though this may fall within the province of a Christian education; these all at length become burdensome to the Christian mind, if that mind is deprived of its wonted sphere of religious activity. It is only when opportunities of *usefulness*, as well as of enjoyment and of improvement, are afforded to the Christian traveler, that he feels compensated for the pains and weariness and excitement of a foreign tour.

I take it for granted that no Christian would ever lose sight of the idea of being useful in the world, of ministering to the happiness of others rather than seeking his own enjoyment as the great object of life. And though in foreign lands, amid strange institutions, and especially among strange languages and people, the traveler has few direct opportunities of usefulness, it is surprising how such opportunities will multiply when one is intent upon improving them. To visit in Ireland the families of those whom you have known in relations of dependence, and to impart counsel and aid to such as are struggling with misfortune; to diffuse in England sound principles of liberty and of religion, by conversation in the rail-car, at the hotel, on the way-side, and to correct prejudice and misapprehension respecting the institutions and the policy of the United States; to seek out in London the exiles from France, from Italy, from Hungary, who there await the time of their deliverance; to give them words of sympathy, of comfort and of hope, and to recommend the principles of the Gospel in their adaptation to political liberty; to meet in Paris with the few who meet for prayer, and to make common supplication for the progress of the Gospel in their priest-ridden, tyrant-ridden land; to search out in Sardinia the refugees from less favored states of Italy, and to afford them the encouragement of Christian sympathy and of religious truth; to unite in all dark places with those who cry day and night "O Lord, how long;"—these and like incidents of travel that lie in the way of *all* Christians who are watchful for opportunities of doing good—are worth more in their present influence, and will be worth more in the retrospect than all the pleasures of scenery, of monuments, of antiquity, of literature, of history, of art, as these are freshened or suggested by wanderings in foreign lands. Let not the Christian traveler feel that he has a dispensation to *omit* seeking the good of others, because he is away from home, in the lawful pursuit of health or recreation; let him the rather aim at a cosmopolitan influence, small though it necessarily be—and by example, by conversation and by active charity, endeavor to diffuse about him the savor of a pure and free evangelical faith. Especially let the man of wealth, when traveling in France or Italy, inquire what he can there do with *money*, to further the Gospel of Christ; let him invest his surplus means in Protestant church edifices and schools, in religious publications, and in the general work of evangelization, and not merely in cameos, antiques, paintings and jewelry. MONEY is greatly needed by the few evangelical Christians in these lands, to prosecute their work, and every traveler who is blessed with this world's goods should leave his donations, large and free, with the evangelical pastors or societies, which, in almost every city on the continent, will be found the ready and the judicious almoners of such benefactions.

Such general considerations—the *financial* one excepted—together with the hope of spiritual refreshment to ourselves, induced my special companion and myself, instead of pressing on to Genoa for the Sabbath, to remain at Turin, and make a short excursion into the valleys of the Vaudois, though at the expense of sight-seeing in Rome. The ecclesiastical and literary center of the Vaudois communes—though not the geographical center of their valleys—is at *La Tour*, about thirty miles south-west of Turin; and it was to this point that we directed our course. We left Turin on Saturday for Pinerolo, a town of some 15,000 inhabitants, between which and Turin, a distance of about 20 miles, a diligence plies several times a day. The weather was most inauspicious; a dense, chilling fog, such as rises habitually from the Thames, and sometimes from the Seine, enveloped Turin and the whole valley of the Po. We could see, however, that the face of the country was level and fertile; almost entirely destitute of fences, and intersected only at long intervals by great roads planted with trees. We reached Pinerolo early in the evening, and had yet ten miles to go by private conveyance to La Tour. I took it for granted that in a town so near the Vaudois settlements, the French language would be generally understood; but, on alighting from the diligence, I found that if we got forward on our journey, it must be by natural rather than by arbitrary signs. Not affecting to speak Italian, even with the help of a conversation book, that happened to contain no phrase suited to the present emergency, we wandered about in the dark till we stumbled upon a man who understood enough of French to comprehend our meaning. Committing ourselves to his guidance, we passed through a perfect labyrinth of corridors and stairways, till we found ourselves in a court-yard well stocked with carriages. Three times the regular price was demanded for a conveyance; but a bargain was soon made upon more reasonable terms for a *covered* carriage, to start immediately. We went into an adjoining house to warm ourselves, and thus gained an insight into the domestic life of the poorer Italians. A large room with a stone floor, and a huge antique chimney-place, in which a fire of light wood was blazing, was evidently the principal apartment for cooking and for sleeping. It was tolerably neat, and with an old cupboard in the corner, and a set of tin pans hanging on the wall, looked not unlike an old-fashioned New England farm-house kitchen. What pleased us most was to see a table spread with little tin sauce-pans, into which broken bread and some sort of pottage were mixed for a group of fat, bright-eyed children, who, unabashed at the presence of strangers, devoured their portion with right good will. The mother looked far more robust and far more cheerful than could be expected of the mother of *ten* such cherubs in the United States. Though we could hold no conversation, a few small coin and the patting of heads and cheeks evidently produced a most favorable impression upon both mother and children. We longed to hear something of the "interior life" of such a family. It presently transpired that the father was our contractor, who came in and ate his supper before our departure. Being notified that all was ready, we went out into the court-yard, and found the horse hitched into a crazy open gig; in vain did I insist that the bargain was for a covered carriage, so necessary in the piercing fog; a trick of the country had been played, and an advance of two francs was demanded for any other vehicle; and as we were in the dark, and in a strange place, and did not even know the way out into the street, and could not get so much as a lunar observation or the glimmer of a star to suggest our longitude, we concluded to disappoint the avarice of our host by riding in the open gig, and by reducing his *buonomano*, a voluntary donation usual to postillions. However, he behaved himself very well upon the journey, and got us safely to La Tour by ten o'clock, for which we paid him well. Of course we saw nothing of the country; but on our return on Monday, we remarked that after leaving Pinerolo, the road gradually ascends, till, at St. Giovanni—the first commune of the Vaudois—it passes into the embrace of the mountains, which soon begin to contract their circle, and to increase in height as you approach La Tour, where there is room only for one long street, with narrow fields on either hand, that touch upon the hill-sides with their rich growth of corn and wine. By the time we reached the hotel, we were fairly down to zero; but a good fire and a good supper qualified us to occupy the chamber which we were assured had been occupied the night before by Colonel Beckwith, the munificent patron of the Vaudois. The boisterous singing of a company of young men in the street broke our charmed ideal of a Waldensian village; but we reflected that this might be in the best-ordered New England village; and my friend was naturally reminded that there was a *College* in the place. The morning brought us the true solution.

What a glorious morning was that Sabbath, the 12th of December, in the valley of La Tour! During the night there had been a dripping frost; but the sun rose clear and warm, and the hoar-frost sparkled on the meadows and the hill-sides, like a shower of diamonds. The grass was yet fresh and green as after our September rains, and the springing grain indicated that even under the snow-clad brows of these mountains, the reign of winter is too brief to cover the valleys with desolation. The mountains about La Tour vary from 1000 to 2000 feet in height, though of course they stand at a much higher level above the sea. Some of them are terraced and planted with vineyards and orchards almost to their summits, while others present a rugged face of rock, and at this season are covered with snow. The valley varies from a third of a mile to a mile and a half in width, and the slope of the mountains presents a fine exposure to the sun. Two little streams, flowing upon opposite sides of a spur that divides the valley, join their waters below the village, and flow on toward the Po. From these streams to the mountains on either hand are spread fields of the richest soil and most abundant fertility. Vegetables in considerable variety, fruits, especially apples and pears, and the ever-present vine, are cultivated all over the valley. In the summer, the scene here presented must be one of surpassing richness and beauty.

The glimpses we caught of the valley from our windows, induced us to sally forth at an early hour, to enjoy the brightness of the morning, and to inspect the moral and religious aspect of this charming natural retreat. At first we were greatly scandalized at finding shops open and stalls spread with fruits and vegetables at the side of the street; and recalling the last night's singing, we almost feared we had been set down in the dark at the wrong place. But we soon found a solution which was fully confirmed by subsequent inquiries. In the lower part of the village is a Roman Catholic church, recently built, in part with the absurd idea of converting the Vaudois, but mainly for the accommodation of a Roman Catholic population that has been attracted to the village by sundry improvements that created a demand for labor. The whole population of this commune is about 3000, and of these, 1000 are a floating population of laborers, who are chiefly Roman Catholics. It was in the vicinity of this Catholic church, and through the agency of this vagrant population, that the Sabbath was thus desecrated. Proceeding up the village, we saw, in most striking contrast, the Roman Catholic *Sunday* and the Christian *Sabbath*. The village consists of one street about half a mile in length, and from twenty to thirty feet in breadth, compactly built with houses upon both sides, in the middle of which is a broad gutter, with a stream of fresh water constantly running through it. At the lower extremity, near the Catholic church, are one or two smaller streets, a block in length, and farther up the valley the houses become more open and scattered. Back from the street, on the sides of the mountains, at different elevations, are humble cottages, approached by zigzag footpaths that wind up to the highest range of cultivation. As soon as you leave the more compact part of the village, you come upon a large new church, standing in an open area, somewhat elevated, and like a New England church, the most conspicuous object from any point of view outside the village. This church is built of stone, with two small towers, side projections for the entrance to the galleries, and a semicircular recess for the pulpit. The interior is finished with white plaster and with plain seats—pews not being in accordance with European fashion—and exhibits a beautiful model of a village church in which *preaching* is meant to have an important place; for though capable of holding about 1200 persons, it is so constructed that the preacher can be heard in the remotest part. We found assembled in the church a very large Bible-class, of both sexes, receiving instruction from one of the college professors.

[Remainder next week.]

SKETCHES OF DISTINGUISHED CLERGYMEN AND OTHERS.—No. II.—Continued.

REV. ADOLPHE MONOD.

PARIS, Dec. 30, 1852.

In a former article I merely sketched M. Monod's history. I come now to that more difficult and delicate part of my undertaking,—a judgment upon the man, his talent, his character, his influence.

M. A. Monod is emphatically an orator. From his youth until now he has been studying the difficult and noble art of speaking to assembled men. Unlike some, who, endowed with more imagination than intellectual power, shine only in a few happy speeches, and soon have emptied their treasure of oratorical resources, he has thoroughly cultivated his mind, and not only become a perfect master of pulpit rhetoric, but has also acquired that fund of general and special knowledge, without which a public speaker cannot long be listened to by an intelligent audience. He knows well the Greek and Hebrew languages; he filled honorably a chair of Christian ethics; the English and German languages are familiar to him, and have opened to him the treasures of practical and speculative theology, as well as those of exegetical science. When he is in the right, nothing can resist his logic. Add to all these features a beautiful and powerful voice, an abundant and happy choice of words, a captivating address and a natural earnestness of countenance, and you will not be surprised to hear that he was, perhaps, at one moment of his life, the first preacher of France. Indeed I should not say *perhaps*; for to whom could he be compared? Of the forty thousand priests of France, who *ought* to be preachers, three only could be named: Lacordaire, Ravignan, Combalot. But Lacordaire is too theatrical and profane both in thought and manner; Combalot hides truth, whenever he preaches it, under the gaudy colors of an unbridled and wild imagination; Ravignan is the only one of the three who, in regard to talent, may be compared to Ad. Monod; but, with abilities of a like nature, he is in every respect, and as to these abilities themselves, far inferior to him.

Among the Protestants of France, where eloquence is much more common than in the Romish church, I find no man equal to A. Monod, as regards talent. Vinet had more depth of thought; A. Coquerel has as much fluency and brilliancy of speech; but of all those I could name, who in some respect are either equal or superior to M. Monod, none possesses in the same degree, that harmonious *ensemble* of acquirements that makes an accomplished and powerful preacher.

And yet, will the reader allow me to add, that with all that, there was, or there is rather, a serious defect in M. A. Monod's talent itself. He is *too beautiful*. A beautiful voice, a beautiful style, a beautiful delivery, everything in his eloquence is so beautiful, that the hearer at once forgets the *subject* of the sermon, and is merely carried away by the eloquence of the preacher. Does he describe the guilt of sin and the torments of a burdened conscience, or the effects of Redemption and the joy and peace of a redeemed soul—everybody is struck with the vividness of the colors or the impressiveness of the gesture either solemn or graceful. But few or none think of the things he says, and are impressed by them. His hearers are enraptured—not converted. Some preachers, impressed with the idea of the power of truth, and the vanity of human efforts to make men believe it, neglect altogether the most elementary and necessary rules of the art of speaking; while others, anxious to make every human means subservient to the triumphs of the Gospel, think they must become masters of every art by which politicians, lawyers and even actors work upon the minds of men, either by truth or fiction. In the latter category we find M. Monod; and although he has made *his own* everything he ever studied, yet many things in him reveal so much study, his sermons are so much a *performance*, that in spite of themselves his hearers see his talent, and his talent only. But I anticipate.

M. A. Monod's eloquence has not been always what it now is, although it has always been remarkable. It has had, if I may say so, three different phases. In the first, when at Lyons, in the Established Church and out of it, his earnestness, his simplicity of faith, his burning zeal inspired him the most powerful sermons, and not the less beautiful for that, which have been preached in our days in France. Then, boldly yet humbly standing up against infidelity, formalism and worldliness, he called sinners to repentance, and, unmindful of everything else, he succeeded, under God's blessing, in gaining numerous souls to Christ. Then, in a nobler sense, could be said of him what Madame de Sevigné says of Bossuet: "He struggles relentlessly with his audience; all his sermons are deadly fights." But soon followed another phase. He became professor in the theological school of Montauban. No more surrounded by the circumstances which had contributed so much to develop his powers as an evangelist, he was acted upon by very different influences. It seems as if, at that time, he had somewhat aimed to make of every one of his sermons a model in its kind. Preaching less frequently, called upon to repeat the same compositions in different churches, he bestowed upon them much more labor of preparation than before. He was less a *preacher*; he was more an *artist*; and his preaching begun to lose in power as much as it gained in beauty. He was called as pastor into the Established Church of Paris, and then his eloquence took its third phase. Situations do not make men, it is true, but circumstances act very strongly upon them. M. M., entering anew the Establishment which a few years before he had denounced as being a corrupt institution,—consenting to become the minister of a church which he had called *the synagogue of Satan*,—becoming the colleague of A. Coquerel, an infidel, and preaching alternately with him in the same pulpit,—M. Monod could not be the same preacher he was at Lyons. Had he delivered there some of the sermons he had preached there, he would at once have met with strong opposition, and perhaps his dismissal would have followed the second time as well as the first. No such thing happened. Instead of his former straightforward manner of presenting the plain Gospel of Christ to sinners, he fell into a sort of conciliatory preaching, intended to gain the sympathies of all without hurting the feelings of any. The vagueness and latitudinarianism of his sermons was rendered more striking by the polish of his sentences, the music of his periods, and his studied gesture. He neglected to preach conversion, and conversion only, to the unconverted. He vaguely, and in general terms, explained the experiences of Christian life to those who were still dead and buried in their sins. Like the courtiers of the kings of Persia of old, who every morning were appointed to praise their master for virtuous deeds which he had not accomplished, in order to give him the idea of undertaking them,—he thought, and said, that such preaching was better calculated to convert sinners than the unwelcome theme, "Repent, or you shall perish;" and in consequence he continued so, until he has become, as an instrument for saving souls, the mere shadow of what he once was.

It is not without pain and a deep regret, that I record here the rise and decline of one whom God had so richly endowed with means of doing good. But talent is not enough to make of a man a strong pillar in the church of God; besides the gifts of grace, a strong character is no less necessary, and in that respect M. Adolphe Monod has been all his life sadly deficient. From the beginning of his public life until now, M. Ad. Monod has exhibited an utter want of decision of character. In the Established Church of Lyons, he denounces its awful disorder, declares that he cannot submit to its scandalous regulations,—and he does not leave it. At last he is dismissed; and when he is out, when he is called upon to apply those principles for the sake of which he has lost his place in the Establishment, he trembles, and hardly dares to take the first step towards realizing his own ideas. Under the pretext of being led only by providences, he refuses to apply his judgment to the most elementary points of Christian and pastoral conduct. He seems, to say the truth, to have been all his life under the dominion of a morbid sensitiveness, consulting impulses, not principles, and exhibiting toward the latter on some subjects, an ignorance or a contempt, most surprising in a minister of the Word. His rule of conduct seems to have been always, as regards ecclesiastical questions, the *expedient*, not the *true*; what he deems *useful*, spiritually, has always been, for him, before the *right*. Blinded by the respectable desire of "doing good," he has remained in positions, and has submitted to institutions, which were openly in contradiction with the most evident principles in ecclesiastical matters. In order to justify his actions before himself and his brethren, he has taken refuge in a complete skepticism on church principles, and has openly avowed as his rule of conduct, and under another name, of course, the most extravagant mysticism. When the Protestant Established Church of France exhibited itself, in 1848, in the person of its representatives, as a fallen, faithless, degraded institution, such as to deserve from M. Ad. Monod himself the name of *organized disorder*, several ministers and laymen opened their eyes, and went out of what they could no more regard as a Christian church; but M. Ad. Monod, who saw more clearly the evil than any one else, what did he do? He staid in the Establishment. When he was asked, Why? he answered that he knew nothing about church principles,—indeed about much is said now-a-days," he says in a late pamphlet, "is not very clear for me. The theory of the church, as it should be, *is not yet revealed to me*, and I dare say that it is not yet revealed to the people of God." And opposing his conduct to that of those who had left the Establishment, he told them, in substance:—You follow the *ecclesiastical* way, I follow the *spiritual*; you obey principles, I obey providences; you are not wrong, but I am right: one must not leave, or rather I feel that I must not leave a situation where I can do good, until I am expelled from it. Yet, while he was speaking thus, he was frequently shaken in his mind by other thoughts. He had doubts, hesitations, and now and then, it is said, came pretty near taking a bold step. But his old idea returned; he must "do good,"—and he remained in the Establishment. Of all the *half truths* which have done mischief in the world, none perhaps has been more mischievous than the one just mentioned, which is nothing but a disguised utilitarianism. Under its influence God's truth has been a thousand times betrayed, the most evident principles despised, and the grossest abominations tolerated. No; *to do good*, is not the first object of life, but to do right, whatever may happen. When we mean "to do good," we follow our own judgment; when we mean to do right, we look at God's will—at principles, and follow them. M. Monod (Adolphe), carried away by the perfidious notion that he must stay where he can "do good," has been led to uphold a system that destroys more souls than a hundred preachers like him could possibly save in a long life of successful labors.

Every one can see, after what we have said, what may be the influence of such a man. As a private Christian man, we trust his influence is good upon those with whom he holds intercourse. His piety, earnestness, anxiety to be useful, must certainly result in blessings for others. But as a minister, as a public man, I deem his influence highly disastrous. The good man's heart would bleed if he could perceive only the hundredth part of the mischief he is doing. On a Sunday he ascends the pulpit of the *Oratoire*, and before a thousand hearers preaches the Gospel. On the following Sunday M. Coquerel ascends the very same pulpit, and, as colleague of M. Monod, elaborately refutes his last sermon, for the benefit of the same church. What will be the result? Will the people think that *truth* is a very important affair, when they hear from the same pulpit, and preached with the same authority, the most contradictory doctrines? When M. Ad. Monod, who preached once that Christians only have a right to partake of the Lord's Supper, is compelled by his position to admit to it anybody who chooses to go, without any profession of faith, or order or discipline to repress profanations, or any means whatever of knowing anything about the communicants,—what is he doing if not teaching practically that all *Protestants* are Christians, and, as such, need no conversion? Vainly would he tell them the contrary! Are they not of the church?—are they not the church itself? Actions speak louder than words. When your position among us implies that we are regular church members and communicants, you have no right to say anything to the contrary. In my earnest opinion, if M. Ad. Monod's influence is good upon a few, I cannot help saying it is disastrous upon the many—upon established Protestantism at large. For while he influences the people in the manner we have said, he countenances, with the authority of his personal character and talent, many a young clergyman who considers him a perfect model, both of eloquence and of sanctity. Under the shadow of Adolphe Monod's reputation, are sheltered all the hesitations, doubts, timidities, and cowardices of men who, if they had not had such a leader, would have looked more directly at the truth, and more boldly followed it. But it was a good thing for some who dreaded poverty and persecution out of the establishment, to make of Adolphe Monod a soft pillow for their conscience, and to be able to say to themselves—Why, I can stay in, if such a man, so good, so holy, so talented as A. M. stays; and to others—How could you dare to condemn me, when you see such a man as A. M. do just as I am doing!

But, to conclude this sketch, in spite of the sincere love which we feel, not unmingled with compassion, for M. Adolphe Monod, we cannot help saying: From the beginning of his career his talent has been rising, but his power of saving souls has declined. His eloquence, however admirable, is not, in our opinion, the true Christian manner of preaching the Gospel: it makes admirers of the man rather than believers of the doctrine. His character is weak, hesitating, skeptical; his judgment defective, his heart timid. He is at the bottom of his heart a devout Christian; he is a great orator and a small man, if the measure of man is character, not talent. His influence in the kingdom of Christ among us, after a short time has ceased to be wholly good, and in many respects has become dangerous.

Some among us, unwilling to see the worst, say that M. Ad. Monod is not yet known, and will yet come out of Babylon, when he will reveal his true character, for a while obscured by doubts and momentary fears. I expect no such things. Nothing worse than what has taken place already in the Establishment can happen, to give him an opportunity of showing himself; and, besides, the more he continues where he is, and as he is, the more he binds himself, as he has done and as he does now, in the most scandalous compromises, and darkens thus in himself the lights that might have possibly led him out of the dark places where he dwells.

With another character, M. Adolphe Monod might have been in our poor France a Luther of the 19th century; alas! he will not even be a Melancthon!

FRANC PARLEUR.

For the Independent

MESSRS. EDITORS:—Those who are acquainted with the Congregational church of Granville, Ohio, and its excellent pastor, Rev. Jacob Little, are aware that he has been in the practice, through his long and useful ministry, of preaching New Years' sermons, in which his custom was to record the events of the closing year, and discuss such points as the exigencies of the times seemed to require. In the prosecution of this he has allowed himself free latitude, roaming widely over the state, the country and the world, and gathering materials everywhere, in the departments of politics, morals and religion, for his unique discourses. In noticing the important events of the last year, it is not strange that the interesting development of the Congregational elements in his own state and in the country has arrested his attention and secured a prominent notice in his discourses. The fact that he has devoted the whole of the afternoon sermon to this subject, shows that, in his estimation, it is one deserving of attention.

We cannot but regret, however, that our esteemed brother has, through carelessness, or want of accurate information, or other cause, suffered such erroneous statements and such a prejudiced presentation of the whole subject to go abroad under his name and with the sanction of his influence. He has done both himself and the cause injustice. We have supposed him to be generally accurate in his statement of facts. But he has failed in attempting to give the true record of the history of Congregationalism in the state of Ohio during the past year.

His record is as follows: "In June, more than 70 Congregationalists met in Convention at Mansfield, to constitute 'a plan of union' between those who sympathize with Oberlin, and other Congregationalists of the state. They adopted a constitution, articles of faith, and the name 'Congregational Conference of Ohio.'" We think now that our good brother's imagination or fears have had largely to do in originating the facts respecting this "plan of union" as the object of the Mansfield convention. We have no such knowledge of the matter, nor was any such thing proposed in the circular issued for the convention, in which the objects aimed at were specified, and the parties invited particularly designated. Its language was for "a convention of the *orthodox Congregational churches of Ohio* (viz., *those adopting the Westminster confession of faith*), in order to secure a closer bond of union, become more intimately acquainted with each other's condition and wants, and consult for our general welfare." Here the call was extended not simply to the orthodox Congregational churches of the state, but care was taken to give the standard by which that orthodoxy was in substance to be measured. What more could be done than this it would be hard to tell, unless our brother will object to the standard proposed as not sufficiently orthodox.

But this is not all. The call for this convention originated with, and was issued in the name of, the Marietta Consociation, whose orthodoxy has never been questioned or suspected. It is not a large body, but it has a good name; and our brother ought to have thought twice before he published to the world that they called a convention whose object was to "constitute 'a plan of union' between those who sympathize with Oberlin, and other Congregationalists of the state." They did not contemplate such a thing. The language of the circular above quoted expresses their fair and honest intentions. If Mr. Little had stated that the orthodox Congregationalists of the state held a convention, and that some who sympathized with Oberlin came in as properly within the call, and united with them on a sound doctrinal basis, adopting for substance the Westminster confession of faith, he would have come much nearer the truth, and we should have found no fault.

In the discourse of the afternoon, Mr. L. labors to throw discredit upon the whole Congregational body of the state, and in a measure upon all Congregational churches west of the Hudson river (or Byram river, I believe it is), by attempting to show that they have abandoned the Calvinistic standards of New England, and are verging toward Arminianism. This he does by quoting the articles of faith of certain bodies and churches, and endeavoring to show the omission therefrom, or the compromise of, the peculiar features of Calvinism, such as the divine purposes, saints' perseverance, and election. He does not intimate, however, that the doctrines of human depravity or the divinity of Christ or the atonement have been brought in question. To be more certain also in the matter, he put these various creeds into the hands of a discriminating divine in the Methodist connection, requesting him to mark whatever he found objectionable. Thus the articles of the Marietta Consociation, the same that were adopted as the basis of the convention at Mansfield, pass under review. But Mr. L. does not pretend to find any fault with these, except with the article on election, which he does not think is stated with sufficient explicitness. Yet his "discerning Methodist preacher," to whom it was handed for criticism, "concluded that the language *would be objectionable to their church*." According to his own testimony, then, the doctrine of election was there, so as to be objectionable to Arminianism; and he could not pick a flaw anywhere else. In respect to the confession he says, "These articles recognize saints' perseverance and *other good things* [the italics are the writer's], and as the convention was a union of orthodox and Oberlin men, *they are better than I expected*. Instead of impugning the motives or ability of these brethren, I will say that if they must unite, they did the best that could be done, and their action has brought us one step nearer to Oberlin, or *brought them one step nearer to us*." What, then, has our brother proved by this case, which is the most important of the whole, respecting the tendency to Arminianism? On his own supposition that the convention was designed to effect a union between Oberlin men and other Congregationalists, he concedes that we did remarkably well, and adopted a confession in which he finds it difficult to discover any flaw, and which passed unscathed the scrutiny of his discerning Arminian critic.

The articles of faith of the Plymouth Church (Rev. H. W. Beecher's),

know that the public in America, for which he wrote, had good reason for believing in its probability. It is, at all events, abhorrent to English taste, and will be received here as incredible though strictly reconcilable with the character of a state that has a direct tendency to plunge all connected with it into the very lowest depths of profligate depravity, and to confound all natural ties in one mass of incestuous kindred. If, however, such things do occur, not as casual exceptions, but as common events in American slavery, *they must be told*. It is impolitic, it is cowardly, it is wicked to be deterred by fastidious squeamishness from the exposure of the filth and uncleanness of the system. How can the surgeon amputate a limb, or excise a cancer, without exposing the body in perfect nudity? Negro emancipation would never have been gained in England if, from false delicacy, we had refrained from calling a spade "a spade." The first step in any reform is to see things in their true light; the second, to call them by their right names. We revert to our text,—"The same cause will produce the same effect." Slavery produced in our own colonies the same misery, the same cruelty, the same ruin, the same profligacy, the same debasement of all classes, that it has produced in the Southern States of the Union. Man is not capable of irresponsible power. It is forbidden to the infirmity of humanity, it is forbidden even to angels and archangels. The great Creator of all things has reserved it as the attribute of Deity. Power, when lodged in human hands, is inseparable from responsibility. Where the victim is too impotent to enforce that responsibility, the wise and merciful ruling of Providence has so ordered it that the excesses of power unlawfully obtained, and immorally exercised, shall, by the degradation of the tyrant, work out their own extinction; and then comes in the maxim, *Vox populi vox Dei*. God speaks by the mouth of the people. So it happened in England, and so it will be in America.

For many, many years we found parliament against us; then we said, "we will appeal to the people." We found the press against us; "we will lecture in every public hall in the country." And at last, it was the worst difficulty of all, we found the people not actually against us, but apathetic, lethargic, incredulous, indifferent. It was then, and not till then, that we sounded the right note, and touched a chord that never ceased to vibrate. "To uphold slavery was a crime before God!" It was a novel doctrine, but it was a cry that was heard, for it would be heard. The national conscience was awakened to inquiry, and inquiry soon produced conviction. Could it be otherwise than a sin to enslave the soul by enchaining the body? Could it be otherwise than sinful to compel prostitution by the lash? to exhaust life by continuous labor under the cart whip? to scourge men and women into disobedience to God, that they might pander to the luxury and debaucheries of man? to desecrate the Sabbath, to debar from marriage, to supersede the authority of the parent, to pollute the chastity of the child, to sever all the ties of nature, to degrade the intellectual animal to passive brutality, to fetter the conscience with manacles and handcuffs, or blind it in dungeons and workhouses? Rights of property! what were they to the rights of God? Property! who gave all property, but the same God that adjudged the man-stealer to stoning and death? "Thou shalt not steal;" and are a man's blood and bones less valuable than his purse? "Thou shalt not commit adultery;" and shall man prohibit marriage, or appropriate another's wife for his concubine? "Thou shalt do no murder;" are we permitted, then, to exterminate a race by labor, by starvation, and by torture?

Such reasoning came home to the heart and mind. Some few, indeed, great in power though few in number, must needs be purchased into acquiescence (their consciences having a peculiar twist towards themselves); and the conscience-stricken public, not without some grumbling, indignantly threw down the bribe of twenty millions. Such, however, was the remorseful feeling of the day, that while some vague indefinite fancy that the country ought to pay a penalty for having ever sanctioned the acquisition of such unholy property, induced this extravagance, emancipation would have undoubtedly been compelled, had it not seemed more convenient thus quietly to purchase it when the bargain of blood was proposed.

Such, then, must be the policy of our American friends. They may have yet greater difficulties to overcome, but patience will overcome them all. It was the work of half a century to overcome our own. First the slave trade was to be regulated and conducted with humanity. Sir William Dolben began this enterprise. Then came nearly twenty years ere Mr. Wilberforce succeeded in abolishing the trade; but he did succeed. Then followed a term of four years before Lord Brougham could make the traffic felonious. Fifteen more of labor and anxiety were exhausted in attempts to "ameliorate" slavery, as if slavery could possibly be diluted into freedom. Yet the united and indefatigable labors of Lushington, Stephen and Macaulay did do much, and the English slave ceased to be a brute. Finally, five years of arduous and determined effort, of which Buxton was the leader, were crowned with triumph, and emancipation was accomplished, not simply as an act of humanity and justice, but as a duty to God. Let not the example be lost on the American philanthropist.

He may, perhaps, urge further that we had our leaders of name and influence; that our constitution is founded on gradations of rank, and rank gave us its powerful support. It is true that we had this advantage. Royalty lent its countenance in the person of William, Duke of Gloucester. Lord Lansdowne, Lord Grenville, Lord Grey, and many peers of minor note, gave their unqualified support. The Bishops—no, the less we say about their Right Rev. Lordships, in connection with slavery, the better. We had a far more powerful auxiliary than the aristocracy of family or episcopacy, in the more splendid aristocracy of character and talent. Wilberforce, with piety and eloquence, long tried and universally acknowledged, led the brilliant band of anti-slavery statesmen. Brougham, keen, sarcastic, and impulsive: Denman, the *beau ideal* of forensic chivalry and manly ardor; William Smith, honest, humorous and always ready; Mackintosh, liberal, fluent, and enlightened; Lushington, acute and enterprising, even to audacity; and Stephen, vigilant, upright, circumspect and inflexible; these were the chief of our leaders in the subtle tactics of parliamentary warfare. As death or promotion thinned their ranks, their places were supplied by others as willing and as capable; and O'Connell, though in some sense the lord of Ireland, did not disdain to fight under the command of Buxton, a name never to be mentioned without respectful sorrow.

Never was there a more noble or a more efficient array, and one trait marked each and all alike. With all their variety of virtue and endowment, a stern indomitable resolution governed them as one man.

Yet strange to say, their zeal, their influence, and untiring perseverance, availed but little, and the American abolitionist should know it. God gave the victory neither to the strong nor to the great, but to the agency of unknown and obscure fellow-laborers with them, who stirred up the people to enthusiasm. Some indeed were neither obscure nor unknown. Macaulay is a name that never will be forgotten by the anti-slavery world. He was a martyr to his disinterested and indefatigable zeal. Lord Suffield, though foremost in many a severe struggle in the House of Peers, was yet more distinguished by his activity among the commoners. Buxton was the first and also among the last of anti-slavery laborers out of doors. Cropper, Gurney and Sturge were not less known in the commercial world than as the heads of that Society of Friends that were the bulwarks of the cause. Yet it is true that it was "the million" by whom the battle was fought, and, under God's blessing, by whom the day was won. So determined, so active and so powerful were "the people," that on one occasion, at only ten days' notice, they sent a body of sixty-six members of the Lower House to the platform at Exeter Hall, there to receive with submission the directions of their constituents as to their votes on a division the same evening, and these directions were dutifully obeyed. Such was the energy of the obscure and unknown troops; and it must not be omitted to add the remarkable fact that, with the exception of Mr. Thompson, the late member for the Tower Hamlets, and half a dozen other lecturers, specially retained for that service, all this labor and agitation were wholly gratuitous and spontaneous; no man, woman or child, receiving one sixpence for their time or trouble. Will not this encourage our friends on the other side of the Atlantic? The work has been rightly and judiciously commenced by Mrs. Stowe. It must be patiently, resolutely and perseveringly followed up, setting at naught the enmity of the slave-owner, the scoffing of the press, the ridicule of the ignorant, and, above all, the sluggish indifference of friends. Urge abolition as a paramount duty to God; and even in selfish, insolent, cruel, mean and uncivilized slave states the cry will prevail, and emancipation will be achieved; for the same cause will always produce the same effect.

THEY who invade the day of rest, do a wrong to the race at large, and aid in weakening a divine institution given in mercy and inseparable from the interests of civilization.—*North American.*

The Independent.

NEW YORK, THURSDAY, FEB. 3.

CHANGE OF TERMS.

By reference to the head of the first column, our readers will perceive that we have somewhat altered the terms of our paper. The object is to induce subscribers to be prompt in renewing their subscriptions. We shall adhere strictly to the rule of charging *fifty cents* additional, when advance payment is not made within three months. Subscribers will also please take particular notice of the 'Liabilities of those who take newspapers."

Our friends will also understand that old subscribers must pay $2.00, and that the offer made last year, to send two copies for $3, is now withdrawn.

BECAUSE THOU KNEWEST NOT.

How affecting and solemn is this declaration by our Blessed Lord! The emphatic solemnity and awful truth lie in the fact that it is not inevitable and necessary ignorance, but willful and deliberate, that produces the catastrophe. Thou mightest have known, and have been saved. Thou wouldst not know, wouldst not consider, and in thy heedless ignorance hast passed the last limit of mercy, not knowing thy day of merciful visitations, not making it thine.

This applies to God's disregarded providence, as well as Word. The providence of sickness is a very special providence, with a very special meaning, yet how very generally neglected! How many are the men whom God brings to the brink of the grave, and restores again, without either the passage thither or the return to life producing any amendment in the soul, any preparation for death and eternity. It is a sad thing to see this, for when you see it, you know well that one of God's costliest and most awakening expedients has been employed, without effect, to bring a sinner to repentance.

The application of such providences is all, the more important because they are, on the whole, in each man's life, of such infrequent occurrence. They are as halting places in a man's journey, when there is a crisis as to his fate, and a council is held to determine the question whether the man shall go any farther. He himself determines whether, *if* he go any farther, he shall go as a changed man; determines, in fact, whether the direction of his pilgrimage shall be changed; for at every such event, the two roads unto eternity, the broad and the narrow, are brought to a point before him, and he sees them diverging, and makes his choice again, just as when he was first setting out; just as a traveler, who has stopped for the night at an inn where two ways meet, chooses one of them, when he sets out in the morning.

But in nine cases out of ten, after every one of God's delaying, warning and arresting dispensations, the traveler still chooses the broad road, even though perhaps in the mean time, while he has been stopped at God's inn, some good man, or some waiting angel in disguise, may have solemnly unrolled before him the map of the way, and distinctly shown him in what direction he was traveling, and what way he must take if he would avoid a ruin otherwise inevitable. But neither the providences of God, nor the warnings of men nor angels, suffice to make him change his course; and onward still he presses, to meet the next divine extraordinary providence, which, of what kind it may be, he knows not; but perhaps it may be the providence of his death, the last inn he is to stop at.

There is always a deeper meaning and a more solemn connection in these interpositions of God's providence than men are aware of. There is a law by which they recur, and the number of them is marked, and the separate purposes of them are marked, and the uses made of them mark a man's character and destiny so distinctly, that to spiritual spectators they are as mounts of vision in a man's pilgrimage, in coming up to which, though a man's way in all the winding interval along the plains and valleys may have been hidden from sight, yet there he emerges into the view of all, and you can see how long he stops to look around him, and whether he looks up to heaven, and which path he takes in descending.

There are many such passages known only to the individual soul, or perhaps to one other soul, which, nevertheless, are decisive of results as to eternity. Men often meet with signal and singular warnings in their career of evil, sometimes the more solemn and singular, because perhaps not a living individual knows of them. Of this nature are remarkable dreams, which are sometimes sent from God on purpose to give power to his Word, and turn the sinner from the path of destruction. "For God speaketh once, yea twice, yet man perceiveth it not. At length in a dream, in a vision of the night, when sleep falleth upon men, in slumberings upon the bed, he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." There are many instances recorded in the Word of God, in which God's purposes have thus been accomplished. The most remarkable instance of all was one in which the warning was not heeded, though received, but the man passed by it to his own destruction, to the commission, or a participation in the commission, of the greatest crime ever accomplished. This was the case of Pilate, in which the Divine Providence made such an impression of alarm and suffering on the mind of his wife, in reference to the fate of that Just Being, then in the power of her husband's decision for life or death. In the midst of all the solemnities of trial and condemnation she sent to Pilate an account of the greatness of the warning, with an entreaty that he would have nothing to do with that iniquity. What an angel of God's providence was this, standing in Pilate's way! and yet he pressed on.

It burned him, yet he laid it not to heart. Indeed, all the circumstances were as a circle of fire drawn round about him, but he strode across them all, and went to ruin. Very much so it was likewise in the life of Herod, who, by a singular commingling of the lines of God's providence, after many warnings disregarded, crossed the presence of our Lord at the same point with Pilate, and went on to destruction. Both the providence and the Word of God had set him on fire round about, but he laid it not to heart, and it burned him, but he knew it not. Both these men were, at several distinct times in their life, not far from the kingdom of heaven; as also were Felix and Agrippa, and as thousands have been since, both moral and immoral men, who, after all, have sealed their own ruin.

Men are warned sometimes in a very singular way, by the presentation to their notice of cases similar to their own, cases sometimes of crime and its punishment; but much more frequently of the consequences of procrastination in the work of repentance. There is an account of a man, who had been living for many years in a state of great and deadly sin, and whose heart, by success and the absence of discovery, had become totally seared, both to a sense of his crime and its consequences. At two separate and shortly distant intervals, two individuals, who had paid the penalty of poverty and disgrace for a similar offense, and who had no connection whatever with each other, were presented before this person, in all their wretchedness and misery, like specters in the revolution of the cycle of facts. Why were they thus attracted from different places, and under different circumstances, so as thus to pass, ghost-like, before the earthly vision of this person? Was it not to turn him from his own guilt? If the specter of a person of your acquaintance should come to you by night, and show you the flames about his heart, and tell you that he died in sin and misery, while procrastinating, just like yourself, the work of his repentance and preparation for death, would not the vision be a warning? But these two instances of crime and punishment appeared and vanished before the vision of this guilty person, engaged in the same crimes, but as yet undiscovered, and made no warning impression. The man went on in his career, and after about the same interval of time that elapsed between his first and second warnings in the presentation of the ruined individuals, engaged in a new offense of the same nature with the preceding, and was discovered, and destroyed. He went down to precisely the same debasement and misery, the living premonitory realization of which, in the case of others, had appeared before him without avail.

But certainly, not without a providential design. Those two fellow-offenders, ruined by their crimes, had been purposely by an over-ruling providence thus moved round in their orbit of action, so as to appear before that guilty man, and present to him a warning, then indeed unheeded, but afterwards, *when too late*, remembered, we believe, and interpreted.

Now if there could be such an intervolution of the orbits of spirits from the invisible world across the unaccomplished cycles of probationary existences in this; if from interval to interval a Lazarus sent from the bosom of Abraham, or a lost soul from the flames of hell, should cross the path of careless men, and stand still, and utter their warnings; such supernatural providences would prove in no degree more solemn or effective, than those more common but sometimes even more remarkable ones, by which God does constantly interpose to turn the sinner from ruin. But men heed them not. The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished. What an amazing spectacle is that of a man just brought to the gates of death by sickness, who thought then that all the powers of the universe could not tempt him to the neglect of his soul's salvation, if he ever got well again; but yet walking about the world in renewed health—and heedlessness! A man who has been carried almost through the gates of death, to see what was on the other side, and brought back again, to resume his race of worldliness, as insensible, as thoughtless, as prayerless and procrastinating as ever! What a spectacle! And yet, it may be seen every day, for men never know the last time.

Men never know, till it is past, when they have come to the last opportunity. They never mean to pass by *that*; they always intend to stop *before* that; but there is no peculiar mark, by which they *know* that. There is no placard over the last door of hope, no warning inscription over the forehead of the only remaining angel of mercy as he wings his way towards us, signifying, *The last opportunity! Omit this, and you are lost!* The purpose of return, *after* that opportunity is wasted, is of no avail; though probably there is not often any such purpose; but if there be, it is never put in execution.

What an emphasis in those words, *Because thou knewest not!* Whatsoever thou hast to do for eternity, do it with thy might. C.

WHAT IS A DOLLAR?

In 1518, the Count of Schlick, at the Bohemian town of *Joachims-Thal* [Joachim's Dale] coined silver pieces of an ounce weight. Other princes had often coined ounce pieces of silver; but these, being coined in great number and being of good weight and purity, acquired a wide circulation, and became known by the name of *Joachims-thaler* (or Joachim's-Dale-piece,) a name which was afterwards abridged to *Thaler* (or Dale-piece) whence our English word DOLLAR. The German word, *Thaler*, is applied in Europe to various coins of various governments, differing in value according as different governments have diminished the weight, or debased the standard, of what originally purported to be an ounce-piece of silver. In the English language, and particularly in this country before we had a silver coinage of our own, the word *dollar*, when used without explanation, was applied to a certain Spanish coin, the Spanish piastre. As the richest silver mines in the world were owned by Spain, the silver coin of that country became almost universally current: and the Spanish milled dollar, or "piece of eight," became, in the common use of words, the standard *dollar*.

Under the Constitution of the United States, the power "to coin money, regulate the value thereof, and of foreign coin," is given to Congress; the like power having been given to Congress under the old Confederation. In the exercise of that power the *dollar*, as the standard of value most widely and uniformly recognized throughout the Union, was adopted as the money unit in our system of coinage and of the measurement of values. Accordingly the American dollar is and always has been of just about the same weight and purity with the Spanish. By adopting the dollar with its well-known weight and value as the money unit, and then adjusting the value of all other coins to this intelligible and well known standard, Congress virtually pledged the public faith of the Union that nothing should be done by the government of the Union to diminish or increase the value of that unit, or change by one hair's breadth the meaning of the word dollar.

Congress did indeed enact from the beginning that the gold and silver coins of the United States should be equally and alike a legal tender in payment of all debts. It also arranged a decimal system of notation with corresponding coins of gold and copper as well as of silver—the dime and the cent, the decimal fractions of the dollar; and the eagle, the decimal multiple of the same unit. But inasmuch as the dollar was taken for the unit, and all statements of value were therefore by law and by usage to be expressed in dollars and fractions of a dollar, it became the duty of Congress to watch continually every fluctuation in the relative value of gold and silver, and to provide that every piece of money, gold or silver, coined at the mint of the United States, should have precisely that value in relation to a dollar which the name implies. In other words, if Congress coins gold eagles, and enacts that each gold eagle shall be a legal tender to the amount of ten dollars, then Congress pledges the public faith that every one of those eagles, as it comes from the mint, shall contain an amount of gold equal in value to ten times as much silver as there is in a dollar.

What then is a dollar? It is a certain weight of silver, of a certain standard of purity. It weighs two and a half pennyweights less than an ounce; and it contains 903 parts in 1000 of pure silver with 97 parts in 1000, of alloy. The value of the dollar as the unit in our notation of money, is not in the fact that it can be exchanged for a certain or uncertain quantity of gold but in the fact that it contains a fixed quantity of silver—a fact certified by the stamp of the government.

Lately we begin to have what are called gold dollars. How much gold ought there to be in one of them? Just a dollar's worth; that is just as much as seventeen and a half pennyweights of silver can be exchanged for in the market. If it contains less, every gold dollar issued from the mint is a fraud upon the public. So if a gold eagle contains any less gold than what can be exchanged in the market for one hundred and seventy-five pennyweights of silver, there is a similar fraud upon the public. In such a case there is a vain and mischievous attempt to make that worth ten dollars by act of Congress, which is not worth ten dollars in fact.

During the administration of President Jackson, it was ascertained that in consequence of a change in the relative value of the two precious metals, the gold in an eagle as then coined, had become worth *more* than ten dollars. What was the remedy? A new coinage of eagles, half-eagles and quarter-eagles was ordered, adjusted to the increased value of gold as measured in dollars, so that the ten-dollar piece should be worth ten dollars exactly, and no more. This was quite right. The value of the dollar as containing a definite amount of silver is the fixed point in our system of a circulating medium. All contracts and obligations to pay money, whether on the part of government or on the part of individuals, are contracts or obligations to pay *dollars* and not eagles; and therefore when the coined eagle ceases to correspond exactly with its nominal value, and becomes appreciably more or less than what it purports to be, it must be altered accordingly. To change the value of the dollar would be to disturb every previously existing contract or pecuniary obligation. Add one-tenth to the weight of silver in a dollar, and you will have added the amount of two thousand and five hundred dollars to the stipulated salary of the President; and not only so, but if there is a national debt of ten millions, you will have made it in effect eleven millions. Just so if you decree that one-tenth shall be taken away from the weight of silver in a dollar, you defraud to that amount every man to whom the government owes money; for what the government has promised to pay or is otherwise bound to pay is not a certain weight of gold, but a certain number of *dollars*, or their equivalent, each dollar being a definite well-known piece of silver.

Since the last adjustment of our coinage, in President Jackson's time, there has been another change in the comparative value of the two precious metals. The sudden discoveries of gold, in California and Australia, have already seriously disturbed the equipoise of value between our coins of cold and our coins of silver. Gold is growing more abundant, while the supply of silver is neither increased nor diminished. The consequence is that a gold eagle, as eagles are now coined, is no longer worth ten dollars. He that owes a hundred dollars is no longer obliged to pay 1750 pennyweights of silver or an equivalent amount of gold, but if he has the silver in his strong box, he can sell it, and by paying the nominal amount in a depreciated coinage of gold, can defraud his creditor and mystify his own conscience. Silver therefore is disappearing from circulation; and the first evidence of a derangement in the currency is the daily increasing scarcity of silver coin for "change."

In these circumstances, the proposal comes from all quarters—political journals of opposite creeds and factions giving it their aid—to relieve the present distress by *debasing* the currency and putting less silver into a dollar. We trust we have sufficiently exposed the preposterousness of this unthinking and quackish prescription. We trust we have made it plain that the true and only honest remedy for the disturbance which our coinage suffers from the diminished value of gold, is to put more gold into an eagle, and so to make it worth once more, exactly what it purports to be worth, viz. ten silver dollars. Whenever we begin to tamper with the value of that money unit by which, in our currency, all values are measured, we shall open the way for endless quackery, and for infinite mischief and fraud as the infallible result.

These suggestions we give gratuitously. Members of Congress, the incoming President, and all who may find themselves in his cabinet, are welcome to this chapter of common sense, if they will only use it. The writer has no aspiration for office. He asks not to be Secretary of the Treasury, or Director of the Mint. He has only traveled a little out of his common course, for the sake of applying some of the plainest and most undoubted principles of political economy to a public question which has momentous bearings, though remote, on the great interests of commercial integrity and general morality.

CORRUPTION IN HIGH PLACES.

It is currently charged upon the Common Council of New York, not only in the familiar conversations of men, but in the deliberate and carefully weighed articles of public journals published under the very shadow of the City Hall, that its members are flagrantly venial and corrupt; that their official votes are bought as readily and as regularly as hats at Genin's, or ices at Thompson's; that 'such a railroad bill cost Forty Thousand dollars to get it through the Council,' such another Sixty Thousand, and yet another an indefinite sum, calculable at any mark between Fifty and a Hundred thousand. It is said that sales of public lands have been made by the city functionaries, privately and dishonestly, in a way to inure immensely to their own advantage. It is charged that these and the like profligate and criminal practices, while putting enormous sums of money into the pockets of these officials, have increased the city-taxes a million and a half in a single year; that the course thus pursued tends to make all property in the city less valuable, to drive away capital, and even remotely to render life insecure, and to give permission and impulse to all species of crime. And in evidence of the truth of these and the like assertions, it is said that men in the city government who before they entered it could not buy a dinner on credit, are now reputed to be immensely rich; to be speculating in lands, houses and stocks, and to be tossing about great sums of money, on the exchange or in the auction-rooms, as if they were the baubles of a Christmas holiday.

We know nothing whatever of the truth of these charges. Our courses of life lie in other directions, for which we daily give thanks to God. We have no railroad bills to 'put through' the Council; no lands to buy; no occasion whatever to know whether aldermen's votes can be purchased or not; and we never saw and recognized the face of a single one of that honorable body whom public speech and the lungs of the press unite in styling The Forty Thieves. So far as we have any knowledge of them the men may be immaculate. But if they are, a better abused class of men never had a place and a name on the earth, since the days of the martyrs. There is not one of them to whom any Christian man, believing the stories that are told concerning them, could assume any other relations than those of indignation and the plainest admonition.

But there is one thing that must be said in this state of facts; and that is, that if these stories are true there rests on the men concerned in the government of this city a vastly greater responsibility than for the money they have squandered, or have feloniously appropriated,—even a responsibility for the moral sense of youth which they have fearfully debased and debauched, and for the impulse they have given to corruption and dishonesty among all classes. If the stories are *not* true, a similar and a tremendous responsibility rests on those who privately or through the press have made them so current. Consider it.

There come every year to this metropolis of New York thousands of young men, from the country or from other towns, eager with hope, flushed with ambition, 'to make their fortune.' There are scores of thousands of these in the city to-day, in clerkships, tellerships, or just engaging in business for themselves. Their one intense desire is 'to make money.' To this all other things are practically subordinate; and the sooner it can be accomplished, the better and the happier, they judge, for themselves. And now let any body compute, if he can, the terribly inflaming power on the passions and all the evil propensities of these thousands of young men, that will flash out from an understood corruption in public functionaries. It is perfectly incalculable. No man can measure the disastrous effects of such an appeal of prosperous, splendid, and successful wickedness; the innumerable mischiefs to flow in ever widening currents from it. Generations cannot exhaust them. For, the gulches of Californian mountains are as nothing to these treasuries of millions, into which the lucky office holder, if the papers are to be believed, may plunge his arms to his very shoulder blades, and gorge himself as he will with gold and its pleasures. Let the men who have done this, or who are reputed to have done it, go out of office rich and respectable, without a brand of disgrace fixed upon them by the unpurchasable judgment of their honest fellow citizens, let them go to enjoy their suddenly acquired fortunes in peace, and there is no other influence, and no one train and series of influences in the whole city, whether they be those that radiate from theatres, gambling saloons, dram-shops, or anywhere else—there is no one train of influences that will so corrupt and demoralize the young, and set them on fire with that lust of covetousness which underlies all other vice; no other that will force into future years such monstrous powers of mischief and debasement.

If the statements to which we have referred be true, therefore, all honest men in this city owe it to themselves, to their children, to the community, to let those guilty and covetous officers who have so prostituted their places, stand as the lepers of Society, whom no man touches; as the pariahs of our civilization, whom it breaks caste to eat with; as men under a higher than any sentence of the courts, even the sentence of a righteous and unanimous public condemnation, tracking them to their death, and loading, unless they repent, the ill-gotten treasures which they transmit to their children. It is not more than once in half a century of years that such emphatic and decisive public reprobation is called for. But it *is* demanded, most fully and imperatively, whenever the officers at the head of the first commercial city of the Union, become conspicuously and confessedly corrupt. For the horrible influence that will rain from such an example, if uncounteracted, no man can estimate.

CONTRIBUTIONS TO THE $50,000 FUND.

The Congregational church at Poughkeepsie gave $100 to the fund. The pastor of the First Church at Milford, Conn., thinks his church would have made their contribution considerably larger, had it not been for the circumstance that their stated yearly contribution to the Seamen's Friend Society took place the Sabbath preceding that appropriated to the Fund. Perhaps they had better mend their work by a second lift. Or, a few individuals could unite in a quiet way and make up the sum to about the amount they think a proper sum to come from the largest church in the state. We are still hopeful that some of our editorial brethren are drawing their conclusions prematurely, in assuming so confidently that the fund is not made up, although we do not well like the tardiness of the returns. The *Presbyterian* of last week says:

"THE CONGREGATIONAL CHURCH-BUILDING FUND.—It is stated in the daily papers, that the effort of our Congregational brethren to raise a fund of $50,000 for building churches in the West, has well nigh proved a failure. We hardly think the Congregationalists, with all their wealth and liberality, will let such an enterprise fall through."—*Presbyterian.*

Of course, it is not to be supposed that so great a work will be allowed to fall through, even if the first effort is unsuccessful; but we do not yet give it up that the money is not raised. We give in another column from the *Puritan Recorder*, the second acknowledgment by Dea. Palmer, the treasurer for Massachusetts, of donations from fifty additional churches, amounting to $2,436 86, an average of $48, and there are still 331 churches to hear from. We should think the Massachusetts Committee might well issue a circular to the churches that are not heard from by the middle of February, or take some other measures to secure a full proportion from the long-consolidated body of churches in that favored commonwealth. The *Puritan Recorder* of last week says:

"THE CHURCH-BUILDING FUND.—So far as returns have been received, only about half of the fifty thousand dollars intended to be raised for building meeting-houses at the West, has been realized. How much has been collected and not paid in, it is impossible to conjecture, and doubtless many churches have yet their collections to make. Some, we know, have their regular times for collecting for benevolent objects, and they found it inexpedient to take the collection on the first Sabbath in January, out of the regular time. But they will do it when the time arrives. But how can merely that cause has operated we know not. Making all allowances, however, for delays, our impression is, that the sum will not be realized without another effort. And we think the committees who have this matter in charge, should have a conference, and devise and propose some plan for this effort, that the subject may be brought more effectually before the churches. Either the full importance of the object has not been realized by ministers and churches, or else a feeling has extensively prevailed, that the object has secured so ample public favor that it was sure of accomplishment, let who will excuse themselves from bearing a part. We are more inclined to think that the latter is the true cause.

"But be the causes of the deficiency what they may, there must now be a final effort, and there is no necessity for a failure. Few comparatively of our churches have yet been heard from. And it is no way to be believed, that the great majority will be found indifferent to the success of such a measure."

The *Puritan Recorder* gives returns from twenty-seven churches in New Hampshire, amounting to $510 93—an average of nearly $19. The largest contributions named are Concord 1st, $83 15, Keene $51, Haverhill $50, Francestown $42, Lebanon $32, Bath $30, &c. There are 184 churches in the state, leaving 157 yet to be heard from. If they average $10 each, it will add $1,570, making the whole sum $2,500.

The *Vermont Chronicle* has communications from Rev. Drs. Aikin and Walker, two of the committee for that state, acknowledging the receipt of $797 22 from thirty churches; an average of over $26. That some of it has been given through a deep interest in the object, will appear from the following extract from Dr. Aikin's letter:

"From a letter inclosing between ten and twenty dollars from two churches, I extract the following:

"'These churches consist of about fifteen members each, and were but recently organized. They are poor as to this world's goods, and unable to support the Gospel without aid. They both very much need a house of worship . . In the town of —— they commenced building a meeting-house, about six years ago, but cannot complete it, for the want of funds. They have made no application as yet for foreign aid, and know not where to apply.

"'The little church in —— also needs aid and sympathy from abroad to encourage them. They do need a meeting-house.

"'The calls from the West are so loud and so long, that the faintly-made calls from the back and destitute settlements in Vermont are not heard.

"'I did not think of saying so much about our wants and circumstances; but being here, the sight of my eyes affects my heart. The little contributed for *The Fund* has been given by those who have a heart to feel for Zion, and their prayers will go with their mites. May the little exhalations of charity, from these towns, form a cloud at the West, big with blessings, and, guided by the unerring Hand, return in blessings upon the East.'

"With such an example before us, which of our churches will plead poverty as an excuse for giving nothing? It is very desirable that every Congregational church should have a hand in this work. Wherever a contribution has been deferred hitherto, will not they to whom the matter appertains, see that one is taken soon as may be, and forwarded to one of the State Committee, so that the entire amount given in Vermont, may be sent to the proper agency in New York, without unnecessary delay."

Dr. Walker urges similar considerations, and offers similar commendations, without at all entertaining the supposition that the enterprise is to fail at last, whatever may be the result of the first collection. He says:

"The contributions come in rather slowly. Let me entreat the brethren in Vermont to hasten forward their collections to one of the State Committee. If any church has not yet taken up a collection, let me earnestly but affectionately urge them to do it immediately, and forward the amount whatever it may be. The Central Committee at New York wish to know at once whether enough has been raised to secure the $10,000 pledge from the Firm in New York, or whether they have still further efforts to make in order to secure it. Some churches in all the states have done well, nobly. Others have been sadly delinquent. Why this difference? I have been much affected and cheered by the returns from some of the feebliest churches in Vermont. The sums are small, it is true, though in regard to some of them the amount is *great* according to their means, and according to what some of the more wealthy brethren have done. May God bless their feeble churches! They show a 'willing mind,' and believe God will bless them. It is a good object—will you help it forward, my brother?"

The largest contributions reported from Vermont are from East Rutland $127, Brattleborough Centre $86, Springfield $75, Pittsford $75, Orwell $74, Windsor $45, Benson $46, &c. There are 197 churches in the state, leaving 167 to be heard from. An average of $15 will give $2,500 more.

But the churches of the West, who know the value of this movement, are bearing a testimony, so far as we can learn, which cannot be mistaken, and which we trust the churches of the East will not fail to appreciate. Our Iowa correspondent writes from Dubuque, Jan. 19:

"The returns of the contributions of the churches in this state to the $50,000 Building Fund come in very slowly. As far as heard from, however, they have done nobly,—far better indeed than a majority of those from whom I have seen reports in New England, considering their circumstances. It must be borne in mind that a large proportion of the churches in this state are still aided by missionary funds, and that many of them are erecting or have recently erected houses of worship which demanded great efforts, and in many cases sacrifices, to accomplish the object. The following are the reported contributions thus far: Dubuque $82 75, Dubuque German $25 50, Sherrold's Mound (German) $6 50, Durango $12, Colesburg $10, Belleview $20, Maquoketa $6 50, Davenport $25, Danville $21 50, Cottonville $7 90, Sabula $10, Yankee Settlement $13, Muscatine $50. Of those not heard from there are some who have no doubt contributed as much as the highest in this list. I think the amount raised in this state will exceed $800. There have been expended by our churches not less than $30,000 for houses of worship, most of it within five or six years, and nearly one-third of it within twelve or eighteen months.

"Taking these facts into consideration, then, as well as the smallness and comparative poverty of our churches, I think Iowa has done well, and has shown a disposition not only to help herself, but to refund as far and as fast as possible the amount hitherto advanced to aid her in planting Gospel institutions within her borders.

"A friend in Chicago writes me, that the new Congregational church enterprise (the second in that city) is prospering, notwithstanding some opposition, and efforts to prejudice the public, and especially eastern men who settle there, by suggestions that the church is a '*filius degener*,' and by such insinuations as to unsoundness in faith and practice as have appeared in eastern papers. The new church edifice is to be dedicated on the last Sabbath in this month. Chicago is becoming one of the most important centers of influence in the West, and by far the most important in the Northwest. It is the terminus of no less than *twelve* railroads, and has a population of upwards of *fifty thousand*. My friend says, 'We [the 2d church] took up a contribution of two hundred dollars for the $50,000 fund, on the first Sabbath in this month. This I think is doing well for us, considering that the church is only *two months* old, and in that time they have raised the minister's salary and the means to build a church edifice, and are out of debt.'"

Rev. Lansing Porter, three years pastor of the Second Congregational church in Rockford, Ill., reports the contributions of his church for the last three Sabbaths of the year 1852. The church was organized three years ago, with 41 members, and has now 120, and the rent of pews now covers all expenses, including the minister's salary.

Foreign Missions, (A. B. C. F. M.)	-	$98 00
A church of Fugitives in Canada,	-	15 00
County Bible Society,	-	128 00
Am. Tract Society,	-	70 15
Three monthly concert collections,	-	39 50
Church-edifices at the West,	-	123 90
		$474 55

"Four of these collections were taken on four consecutive Sabbaths, and the last one was the largest of all. Instead of giving reluctantly and by rule-ively, there has been gratifying evidence that some at least are beginning to give from preference and principle."

The Welsh Congregational church in this city, who have just been building with great effort and self-denial their own house of worship in Eleventh-street, have with commendable liberality contributed $21 51 to the fund. What will our New England brethren say to this?

Our correspondent at Grand Rapids, Mich., under date of Jan. 25, after communicating the dedication at Steele's Landing, as mentioned in another column, and the joy that it produced, tells the following tale in our ears:

"Eastern Christians will not wonder at our joy when they learn that only *two* of the fourteen churches connected with the Grand River Association have church-edifices of their own, and only two have settled pastors. The other twelve are *school-house* churches, some of them having stated supplies a part of the time, and some being completely destitute. Nor can church-edifices be built for more than one or two, if for any of these churches, without help from abroad. The effort to raise a fund for this purpose is watched with intense interest by these scattered sheep in the wilderness. Eastern Christians cannot comprehend it, great our disappointment will be if the effort should fail. By the hope of receiving a little help the brethren in several places in the Grand River valley have been encouraged to form their plans and secure their locations for building. How will their hearts sink to learn that the $50,000 are not raised! *The Independent* of January 13th has saddened many western hearts. God grant that later reports may be more favorable. Some of our little churches have given already of their poverty to this fund, and others will soon. Two of them, under the care of a missionary, whose united membership does not exceed twenty, who have no church-buildings, and who do not expect to make application for aid because they are too poor to build even with the proportion of help contemplated in the Plan, have given and pledged *fifteen dollars*. If the same kind and the same degree of liberality were universal, there would be no difficulty in raising any amount needed."

Among the contributions received by Mr. S. B. Chittenden, No. 73 Broadway, the treasurer of the Central Committee, were—from Peterborough, N. Y., Free Congregational church, $16; First Congregational church at Flushing, an infant church, $31 43; from W. T. Doe, Moreau Station, N. Y., $5; Congregational church at Riga Center, N. Y., $33 36; Linklaen, N. Y., $20; Second church of Crown Point, N. Y., $11; Lumberland, Sullivan county, $13; Congregational church at Binghamton, $24; First Congregational church, Elmira, $40; First Trinitarian Congregational church at St. Louis, $100; Brighton, Monroe county, $5, and $15 more promised; First church at Williamstown, Mass., $14.

Rev. Dr. Dwight of Portland, the treasurer in Maine, has written to Mr. Chittenden, under date Jan. 24, that he has received contributions of only 52 of the 227 churches in that state; these have given about $1,700, an average of nearly $33 to each church. He thinks $300 more will be sent in from contributions already made. It is also intimated that the State Committee will, about the first of March, address the churches which have not contributed, in the hope of thereby raising another $1000. He mentions the fact that nearly one half of the churches in the state are receiving aid from the Maine Missionary Society. Taking into consideration these facts, and that the churches of the newly settled parts of Maine were left out of the "Plan" adopted by the Albany Convention, a contribution of $3000 from Maine will be highly creditable to those churches—fully equal as a work of self-denial to a gift of $25,000 from Massachusetts.

The treasurer in Connecticut sends his acknowledgment of $1070 more, from 23 churches, averaging $46, and making a total from that state of $7649 40. He says:—

"The returns come in very slowly

prayer with him for the continu-
r and support toward him and
him farewell, with feelings kin-
which I had taken leave of his

avan, in a letter to Dr. Steane,
ist church at Camberwell, near
ates a fact or two which came
as one of the deputation to
arl says:

dial's arrest was within a few
urn from Rome, whither he had
rmation as to the state of true
kes his case somewhat more in-
the zeal of these sufferers for
It is also an interesting fact that
are great helpers forward of the
ptures, from the conviction that,
the New Testament is, if it is, they
ed weapon which will break down
us system of idolatrous Rome.
ry rigorous and despotic Tuscan
gives such arbitrary power to the
and-twenty converts at Florence
ven priests) have, since Comte
, fallen under its heaviest penal-
n imprisoned or exiled for a pe-
nths, two only having renounced
ape suffering. Those who were
to be exiled are now dissemi-
in Sardinia and elsewhere; like
, who, when they were scattered
erywhere preaching the Word,'
oor liberated ones from prison are
he Argus eye of the police (I do
the hundreds of others who have
, suffering under this *reign of ter-*
d it expressed that they would be
have even applied for the nu-
olice, if they might but be allowed
g the Scriptures and prayer, to
s nothing political in their mo-
s been denied them!"

utation was at Florence, a letter
o the members of it by "The
ristians in Tuscany." The let-
breathes the spirit of fervent
oncluding portion of it will ap-
every Christian mind, and ask a
the closet and at the prayer-

ou that when you return again to
, you will convey to your brethren
expression of our deepest grati-
n that we feel encouraged and sus-
rpathy, and that the moral sup-
ngelical Christians of Europe is of
and consequences to God's people
desire to know for themselves the
life. Above all things, request
eir prayers with ours, that the
us in all our need, and prepare us
is prepared for us; and that his
free course in this land, and be
y, that in all that concerns us, His
, may be done. Our trust is in
our strength cometh, and whose
for us; and for the joy set before
ure the passing afflictions of the
ving Him who hath loved us
rom our sins in His own blood,
last 'to the rest that remaineth,'
which is in the midst of the
d us, and shall lead us to the liv-
ater, and God shall wipe away all
."

d and Savior Jesus Christ, who
leath, and hath brought life and
ht through the Gospel, strengthen,
s you above all that you can ask
His name be all the praise.
ober 30, 1852."

atholic Standard and the *Dublin*
his Tuscan persecution as a sol-
y were consenting to the death
they have now to speak over the
tyr.

UNPROTECTED IN TURKEY.

OROOMIAH, Nov. 22, 1852.

TORS:—For the first time in my
en to animadvert on a political
terests at stake—the personal
an citizens—would alone impel
his instance.
re that Koordistan was, a few
ugated by the Turkish governa-
hat event, encouraged by the
eration of the Turks, the Ameri-
ong the Nestorians in Persia,
of the A. B. C. F. M., com-
n among the same people in the
ains of Koordistan, within the
ey. The Turkish authorities of
nstigated by the Nestorian pa-
imon, and his malevolent satel-
enced a cruel persecution against

stationed there, sending armed
mmarily and violently interrupt
pt to erect a humble dwelling.
Nestorian helper, Dea. Tamo—
ish subject—and in numberless
her ways greatly annoying the
d their helpers. The innocent
s finally dragged in chains to
false pretenses, and sent from
he residence of the chief Pasha
here he is still suffering a cruel
r befriending the missionaries.
nts have been minutely commu-
missionaries to the American
stantinople, but without obtain-
any relief or protection. Two
have, indeed, been obtained and
em, but couched in terms of such
ly to lead the local authorities in
el increased contempt for Amer-
resentative at the Turkish capi-
olden them in their persecution of
s. *Such* letters ought never to
pted by the American Legation.
ies were warned, by English
showing them to the authorities,
uch would be their certain effect.
mand is presented, by the Turk-
, to the American Legation at
that the missionaries shall quit
rossly false charges against those
peaceable and estimable men.
Legation had ample documentary
hands for meeting and disprov-
ges, which had before been pre-
overnment and formally contra-
issionaries; but instead of doing
informs the missionaries of the
and of the Turks, and tells them
act as they think proper in the
-virtually abandoning them to
cries of the vandal Turkish offi-
remote province, or of the savage
he Turks may use as tools, with-
ger to succor them.
ural to infer, that the American
he Turkish capital in either too
nclined to fulfill its high respon-
oose to adopt the former conclu-
s not the honor of America, as
fare of the scores of its worthy
ed throughout Turkey, demand
try be more ably and efficiently
the Osmanly capital, where the
ious toleration and other great
manity is by no means achieved,
sluggish progress? Ought our
rious, our Christian country, to
e of a *cipher* in that central po-
rld, at this momentous period of
?
sia, American missionaries enjoy
ch protection, there being no
tical representative in this coun-
ering missionaries in Koordistan
e same, were there no such repre-
Turkey. *Patriotic* pride, on their
em to apply for it, as the case
urtesy to our government might
glish ambassador at Constantino-
he application, if made, with an
ster residing there.
ect is, the missionaries in Gawar,
d virtually *outlawed*, must spend
winter in their rude mud hovels,
indignities of the boorish Turks
nd, it may be, the violence of the
s, perhaps emboldened by their
, in addition to the rigors of a
nate, and the unavoidable self-
ir situation, unless, perchance,
g driven out of the country before

for the friends of missions and
a thought to the general subject
ected missionaries in Turkey?

PERSICUS.

MESSRS. EDITORS:—It is often said that figures will not lie. But in statistics they will deceive and mislead; and may unintentionally do mischief.—In a late number of your paper is an article giving the statistics of Congregationalism in New England. I wish to call attention to one item in Connecticut, and perhaps the same is true in substance of the other states. It is stated that there are 74 Congregational ministers in Connecticut, *without charge*. Now what is the impression on the reader unacquainted with the facts thus reported in the minutes of the General Associations? Why, that there are ministers enough, and more than can find employment; and therefore no more need be educated. Well, we do not quite like our minister, though he is a good man, and might do elsewhere; now it must be easy to get another among all these unemployed ministers, so we will ship him off, or starve him out. A pious young man is just leaving college, and he has thought of the ministry, but the profession is over-supplied, and hundreds in New England are without charge, and for aught he knows it is so through the country, and so he concludes to give it up, and enter another profession. Are not such inferences natural and legitimate from the statement of the fact as it appears?

Now what is the real state of the case? Why, there are 74 ministers belonging to the thirteen Associations of Connecticut reported as without charge. This is true. But are they candidates for settlement in the churches or for the missionary work? About one-third of them have served their generation in the vicinity from 38 to more than 50 years, and have retired in advanced life. More than 20 have relinquished the ministry from ill health, and some are engaged in secular pursuits, not having preached for years, and do not expect to preach any more About 20 are non-residents, and most of them have ceased to exercise the functions of the ministry. We have, then, of the 74 reported without charge about six, or at most eight, who were candidates for settlement, or for stated supply, and these are nearly all now employed; some permanently settled as pastors. Since the report was made, some in the state have been dismissed, so that there are about the same number of available candidates before the churches, with a few licentiates from our theological seminaries.—The churches that dismiss their ministers are finding it very difficult to obtain pastors Let the churches that have good ministers be slow to dismiss them; and "let them not muzzle the ox that treadeth out the corn."

EXPOSITOR.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 31, 1853.

MESSRS. EDITORS:—Among the subjects now under consideration by our "Great and General Court," the question of the repeal or modification of the late liquor law excites the most general and absorbing interest. A petition for its unconditional repeal has been presented, signed by Thomas H. Perkins, Robert G. Shaw, Abbott Lawrence, and 2861 others. The whole subject has been referred to a special Committee of one from each county, who are "appointed to consider the expediency of so amending the liquor law of the last session, as to make it more efficient in its operation, and beneficial in its result without infringing upon the fundamental principles of that act." A majority of this committee are said to be opposed to a repeal of the law. From these facts it would seem that the Legislature are in favor of the principles of the law, and that if amendments and modifications are made, they will not infringe upon its essential character. The present Legislature are also taking action upon the subject of

CAPITAL PUNISHMENT.

At the last session a law was passed, requiring a year's delay in the infliction of the penalty of death, and leaving it optional with the Governor to order the execution or not, after the expiration of this period. A bill has just passed the Senate, repealing this enactment, and is now awaiting the action of the House. The reasons for this repeal, assigned by the committee who reported the bill, are, besides the defects in the law, which render it confused and doubtful, that it is a circuitous abolition of capital punishment, inasmuch as no action is required of any officer at the expiration of a year's delay, and that if it be the intention of the Legislature to abolish this penalty, it had better be done unequivocally. Doubts are also expressed of the expediency of suspending, *in all cases*, the sentence of death, for a year, and if it be designed to afford space for repentance and a proper preparation for death, the State Prison, (not conducted upon the silent and separate system,) is an unsuitable place for such preparation. It is also said that the former usages and laws of the Commonwealth have never allowed a hurried or premature execution of the convict. The chief magistrate has used a wise discretion in fixing the time for the execution, taking into consideration all the circumstances of the trial, and the probability of discovering new testimony in his favor, and the same chief magistrate has also had the power of pardon or commutation of punishment, if, in his opinion, the sentence of death ought not to be executed.

THE CONVENTION QUESTION.

There is another subject likely to awaken considerable interest the present session, and this is the question of calling a convention to revise and amend the constitution of the state. The project was started by the coalition, when in power, and after proposing the question twice to a popular vote, it obtained at the last trial a majority affirming the expediency of calling such a convention. The whigs are now discussing the propriety of repealing the law for the convention, notwithstanding that a popular vote has been had in favor of it. The whigs themselves are likely to be divided on the question of a repeal, and no little excitement will probably be engendered before an issue is reached. The constitutional changes proposed, especially that having reference to the basis of representation, are designed to affect the preponderance of the whigs in the state, and will no doubt produce the effect. It is the question, whether the populous counties and cities of the East shall be entitled to a representation according to their numbers, or whether the sparsely populated towns in the interior and the west shall be represented in their corporate capacity.

ANDOVER THEOLOGICAL SEMINARY.

The catalogue of this Institution for 1853 is issued, and reveals a degree of prosperity which argues well for its present efficiency and future prospects, and which must be highly gratifying to the churches which have so long been refreshed by streams from this sacred fountain. The number of students at the present time is 109—more than have been upon the roll for the past ten years. There are 19 resident licentiates, 11 of whom received their theological education at Andover, 2 at Cincinnati, 2 at Bangor, 1 at Hudson, 1 at New York, and 1 at Cambridge, the last being the case of a young man who, having graduated at Harvard College, entered the Divinity School of that Institution, and during the last year of his course embraced the Calvinistic faith and graduated orthodox. It is a noticeable fact, as evincing the character of the students resorting to this Seminary, the scholarship it requires on entering, and which it aims to ripen, that of the 90 young men belonging to the three classes, all but 6 are graduates of our various colleges, 20 of Amherst, 14 of Dartmouth, 12 of Yale, and the remainder of 14 other different Institutions. No one can visit Andover and become acquainted with the *genius loci*, without perceiving that it is the resort for *students*, and the place for *study*. Although within so short a distance of all the great centers of business and industry in the state, Andover Hill seems to retain all the quiet and seclusion, and isolation even, belonging to those primitive days when railroads and steam were unknown. To a pastor returning to these scenes of early study from the activities and excitements of a ministry in town or city, there is something beautiful and attractive in the strange stillness of the Seminary grounds. During study hours, not a solitary form is seen moving; a Sabbath repose seems to have fallen upon the halls of the Institution and the houses of the Professors, and even the *Public* House is as *private* as any, and resembles rather what the name it retains indicates, a *Mansion House* in the country. If you enter the lecture or recitation room, you find yourself in an atmosphere of thought and study, and the quiet that reigns about you is at once explained. One cannot resist the impression that the Andoverians are *hard students*, and that nowhere is more discriminating thought bestowed upon Theology, or more reverent study bestowed upon the sacred pages. God grant that it may ever be so! We wish all success to other Institutions, but we pray that Andover, for their sakes not less than its own, may never lose its reputation and attractiveness for profound scholarship. Among the few changes to be noticed in this quiet and stable spot, is the fitting up of a building for gymnastic exercises, to take the place of the stone edifice so long used for manual labor, but now renovated for the residence of Prof. Stowe and his accomplished wife, the authoress of "Uncle Tom's Cabin." There is also an improved religious tone in the Seminary. The Professors now conduct and give interest to the morning and evening prayers; and on Saturday evenings a conference meeting is held in the lower recitation room, which is attended by the Professors and their families, as well as by the students, and the benefit of these meetings is sensibly felt throughout the Institution.

REV. MR. KIRK.

This gentleman delivered a most interesting and affecting discourse to his people yesterday morning, in which he announced to them that he had declined the call recently extended to him from Philadelphia, and gave some reasons for his continuance here. Among these he mentioned the evidence of spiritual growth and progress manifested by his people in their contribution, the present month, of $5000 for Foreign Missions. We rejoice in this decision of Mr. Kirk, and congratulate not only his own church but our community in which he is increasingly useful.

M. S. N.

LITERARY INTELLIGENCE.

DR. YALE.—"A Select Verse System, for the use of Individuals, Families and Schools. By Elisha Yale, Kingsboro', N. Y." 12mo, pp. 215. Published by E. H. Pease & Co., Albany. A book prepared with curious care by the late excellent and pious pastor of Kingsborough, and forming a fitting memorial of his faithful, painstaking, methodical and truly devout pastoral labors during a fifty years' (lacking a few weeks) pastorate. There are three series of "Select Verses," headed respectively, "Truth," "Love," "Life"; each containing 52 lessons, and each lesson occupying a page with instruction, exhortation or warning. Each page has first a few select verses printed in full, then a second set of verses referred to, then a verse of a hymn with an appropriate tune. There are also miscellaneous pages; other pages have select hymns and others well-engraved illustrations. It is highly recommended by Drs. Sprague, Nott, and a large number of pastors and others. We should have little doubt of the growth of a lovely piety in any family in which this book should be made a daily manual in connection with the daily worship.

ALMANAC.—We are glad to announce that Messrs. Bunnell & Price, 121 Fulton-street, have arranged with John Cassell of London to publish the "Uncle Tom's Cabin Almanac for 1853. Illustrated," large 8vo, pp. 72. It is, as it purports to be, an "Abolitionist Memento." Some of the pictures strike an American as unlike—others are capital. It gives a summary of the history of most of our public characters who have been slaves, Dr. Pennington, Mr. Garnet, Lewis Clark, &c. Also, an account of the cases arising under the Fugitive Slave law. We hope it will be encouraged to supply the New York market with all of Cassell's publications connected with art and reforms.

APPLETON'S.—Two new volumes of "Appleton's Popular Library," entitled "Luck of Barry Lyndon," by Mr. Thackeray." Published by D. Appleton & Co., 200 Broadway. 18mo, pp. 267 and 260.

BUDGETT.—"The Successful Merchant: Sketches of the Life of Mr. Samuel Budgett, late of Kingswood Hill." By William Arthur, A.M., author of "A Mission to Mysore." 12mo, pp. 335. Published at Appleton's.

COLLINS.—Basil: A Story of Modern Life." By W. Wilkie Collins. 12mo, pp. 317. Same publisher. "Three volumes of the English edition in one."

LADY.—"Lady-Bird: A Tale. By Lady Georgiana Fullerton. Three volumes in one." Published by the Appletons. 12mo, pp. 328.

ROME.—"A Guide to Roman History, from the earliest period to the close of the Western Empire." By Rev. Dr. Brewer, author of "Guide to Science," &c. Published by C. S. Francis & Co., 252 Broadway. 18mo, pp. 474. Prepared in the form of question and answer—not a favorite form with us.

DAVIDSON.—"A Treatise on Biblical Criticism, exhibiting a systematic View of that Science. By Samuel Davidson, D.D. 2 vols. 8vo, pp. 446 and 472. Published by Gould & Lincoln, Boston, and sold in this city by Lewis Colby & Co. Dr. Davidson is Principal of the Lancashire Independent College, at Manchester, England, and dedicates his work "affectionately and respectfully" to the Right Reverend Connop Thirlwall, D.D., Bishop of St. Davids." It is a rewriting of the author's "Lectures on Biblical Criticism," published in 1839. In his preface he says:

"Many of the subjects which come under discussion in the department termed Biblical Criticism are necessarily difficult. The evidence on which conclusions are formed is of a kind that rejects certainty. Different opinions may be entertained respecting the results to which testimony leads. Hence it will not surprise one except the very ignorant, to be told that various opinions formerly held by the author have been abandoned. Repeated inquiries and reflection have led him to change, modify, and retract former views. He is free to confess that he has never arrived at certainty on all subjects. But the reader has here the *latest* and *most mature* judgments of the author, for which alone he begs to be held accountable."

From this modest and cordial admission it would be proper to infer, first, that it is not likely the great doctrines of salvation should be left dependent on such conclusions; and secondly, that men should argue and differ mildly on such questions.

TOBACCO.—"Tobacco: the effects of its use as a Luxury on the Physical and Moral Nature of Man. A Prize Essay. By Elisha Harris, M.D., Physician to the New York City Dispensary." Published by W. Harned, 48 Beekman-street. pp. 43. The usefulness of the treatise might have been much increased by having it printed on a larger type and put up in better style.

YALE.—"Songs of Yale" is published at New Haven by E. Richardson. pp. 66. The productions are quite modern. One of the "Boat Songs" begins and ends thus:

"Bowman! push her from the shore!
Take the boathook, not an oar!
Coil the painter on the bow,
In the bow!
Take your places! peak! let fall!
Ready! hear the captain's call!
Follow stroke, and give way all,
Bravely now!
* * * * * *
When in after years we're harbored,
With an infant on our larboard
Knee, and sitting at our starboard
Side a wife;
As within our clinker cottage
We devour our homely pottage,
Gliding calmly towards the dotage
Of our life,
Then the rising generation
We will tell with exultation,
How with keenest exhilaration
Long ago,
Many guns we perpetrated,
And our songs reiterated,
And the marshalls fascinated,
Down below."

ANTI-TOM.—"The Lofty and the Lowly; or, Good in All, and None all good." By M. J. M'Intosh. Published by the Appletons. 2 vols. 12mo, pp. 299 and 323. One of the mottoes on the title-page is Ps. 89: 12, "The North and the South, Thou hast created them"; to which it might be equally pious to add the text, Is. 45: 7, "I make Peace and create Evil."

PER CONTRA.—"Uncle Tom's Cabin in Ruins. Triumphant Defense of Slavery; in a Series of Letters to Harriet Beecher Stowe. By Nicholas Brimblecomb, Esq." Boston, published by Charles Waite. 12mo, pp. 162. A bald translation into plain English, of the principles and arguments of the supporters of Slavery, North and South, based on the cardinal doctrine that "Slaves are property"—from which all the rest follows by logical deduction.

GREECE.—"A First History of Greece." By E. M. Sewell, author of "Amy Herbert," &c. Published by Appleton & Co., 200 Broadway. 18mo, pp. 358. It was an excellent thought, to try and make the history of Greece intelligible and rememberable to young learners, and the attempt of our author appears to have been quite successful.

TALES.—"A Hero, and Other Tales." By the author of "Olive," &c. Published by the Harpers. 12mo, pp. 269.

ALISON.—"History of Europe; from the Fall of Napoleon in 1815 to the Accession of Louis Napoleon in 1852. By Sir Archibald Alison, Bart." New Series, Part I, embracing the first volume of the Edinburgh edition. 8vo, double columns, pp. 196. Price, 50 cents. Published by the Harpers.

FINLAND.—The Finland Family; or, Fancies taken for Facts. A Tale of the Past for the Present. By Mrs. Susan Peyton Cornwall." Published by M. W. Dodd, corner of Spruce-street and City Hall-square. 12mo, pp. 292. The praiseworthy design is to show the wisdom of a sincere faith in the Word of God, by its contrast with the folly of superstition, ancient and modern, from witchcraft to mesmeriam and spiritism.

WOMANRY.—"Woman's Rights commensurate with her Capacities and Obligations. A Series of Tracts." Printed at Syracuse, by J. M. Masters. The tracts are 10 in number, and are very handsomely printed, making a bold 8vo pamphlet in all of 136 pages, by Rev. S. J. May, Wendell Phillips, Harriet Martineau, Mrs. E. O. Smith, Stanton, Nichols, Gage, Hunt, Rose, Weld, &c.

MONTHLIES.

"Putnam's" comes out a pictorial. The leading article, "New York Daguerreotyped," contains sound ideas of architecture, and a fine bird's-eye view of the city from the position of Union-square, but the numerous cuts of our grandest new buildings have the defect which the writer charges upon our architecture in general, a lack of shade. The articles are mostly descriptive, of the Ik Marvel style. But the article which will excite far the greatest interest is the 24 pages occupied with answering the question, "Have we a Bourbon among us?" It is written by Rev. J. H. Hanson, of this city, an Episcopal clergyman, with a commendatory notice by Rev. Dr. Hawks, and gives in detail a review of the scattered and rather shadowy proofs, which are supposed to make it highly probable that the famous "Lost Dauphin" of France is still living among us, and that Rev. Eleazar Williams, the missionary of Green Bay, is in fact no other than Louis XVII, the King of France. It is a curious affair. Some of the facts were given briefly in the first volume of *The Independent*.

"Harper's" keeps ahead of the crowd. "My Novel" is at length finished. "Bleak House" and the chancery suit are still prolonged. Mr John Abbott's whitewashing of Napoleon lays it on thicker than ever. The engravings are beautiful, the Punches execrable, as usual.

The "National" improves from month to month in the richness of its materials and the style of its "getting up," although this last item does not hold good in regard to the February number. It contains a sketch of President Humphrey, with a portrait.

The "Opal," published by the inmates of the Insane Asylum at Utica, contains many things that indicate both the lights and the shadows of the scene where it is made. We were touched by the following lines:

TO MY ATTENDANT.

Much art thou favored! for to thee is given
The work which angels love—thou will regard
The words of mercy! precious charge from heaven.
Blest be thy office, great is thy reward!

Comfort the mourner, cheer the fainting soul,
Strengthen the timid with thy gentle voice;
To the unruly teach thou self-control,
The sick, despairing heart make thou rejoice.

To all his creatures God has given a place,
None are exempt, all have a work to do;
No human being dies, but leaves a race
And great the charge which he has left to you.

Pause not, despair not, do thy duty now,
Feeble all efforts, yet do thou thy best;
Work while 'tis day—for soon the night will come,
In God's own mansion of eternal rest!

The "Christian Parlor Magazine" for February, is enriched with a very good engraving by Hastings, entitled "News from the War"; also, by several excellent literary articles. Rev. F. Janes, editor.

FOREIGN.

The Arctic.—The U.S. mail steamer arrived here on Wednesday evening, having left Liverpool on the 12th.

The United States mail steamer Hermann, having had her damages repaired, sailed Monday 10th, at 11 o'clock A.M. for New York.

The British West India mail steamer Magdalena, arrived at Southampton, forenoon of January 5th, with dates from Vera Cruz to Dec. 5th, and bringing on freight $1,671,000, of which $48,622 are to account of Mexican dividends. The Magdalena lost seven of her crew from yellow fever.

The new Cunard propeller, Alps, Captain Wickman, has arrived at Liverpool from the Clyde, and will be dispatched on the 2d proximo for New York.

Notwithstanding the increase of the Bank's rate of discount to 2½ per cent, some considerable sums have just been negotiated out of doors at 2 per cent., and the highest rate given to the best paper is 2½ per cent.

After many days of anxiety with regard to her, the arrival of the Australian steamer has at length been announced. She brings gold on freight valued at £890,000, besides £200,000 said to be in the hands of passengers, the number of whom is 76. She has likewise on board a nugget of 25 pounds weight, sent as a present from the local government of the colony of Victoria to the Queen.

The announcement of this vessel has caused great satisfaction, but consols nevertheless remain dull at 100¼, chiefly owing to the nuisance of bad weather.

A letter from Florence, dated January 2, announces the death of M. Madiai. Mr. Wilbraham Taylor, writing in the *Times*, expresses his "firm conviction" that Madiai was poisoned, and says that the unfortunate man himself complained that some slow poison was mixed with his food.

The *Univers* says that the conversion of the Rt. Rev. Bishop Ives, of North Carolina, to the Roman Catholic faith, is exciting much attention at Rome, and adds:

"Dr. Ives had for a long time embraced favorable opinions, and felt strong sympathy for the Catholic religion, which had subjected him to much remonstrance. Since he has been at Rome, he has put himself in relation with Monsignor Gill, the Catholic Bishop of Virginia, U. S., and addressed himself to Monsignor Talbot, the private cameriere of the Pope, in order to make his solemn abjuration, and publicly profess Roman Catholicism. This ceremony took place on the 26th December, Dr. Ives being the first reader has here the *latest* and *most mature* judgments of the autho, for which alone he begs to be held accountable."

A German paper says:—"Orders have been given to the agents of the Austrian government in Hungary, no longer to designate Kossuth and his friends as "agitators," but to call them "traitors," if their offense against Austria being an "agitation," not treason.

A Havre paper says, "A passenger by the American packet ship Isaac Bell has just been arrested by the police at Havre, and a considerable number of socialist pamphlets, found in his possession, were seized.

The Trappist Monks have taken possession of a new monastery, building for them in the department of the Gers. It is on a wild and desert spot called Notre-Dame-du-Desert, nearly on the borders of the four departments, Gers, Tarn and Garonne Haute, Garonne and Hautes Pyrenees.

Departure of the Ship Emigrants.—Her majesty's ship Hercules left Campbelton on Sunday with about 780 emigrants. The officers and crew amounted to 150, in all about 930. The passengers were mostly from Skye, Uist and Harris, of both sexes, and of all ages, from infancy upwards. The married parties, with their families, had one compartment; the young unmarried females another, under superintendence of a matron, evidently much selected for this office. The young unmarried males had also their own quarter in another part of the ship. A library has been provided for their reading, from various sources, and the emigration commissioners have secured the services of the Rev. Mr. M'Tavish, formerly minister of the Free Church at Killean, as chaplain. A department of the ship has been fitted up as a school, and a schoolmaster and assistants have been appointed to instruct the youths during the voyage.

The Africa.—The Cunard steamer arrived on Sunday evening with news to the 16th, having been detained one day in Liverpool, by order of the Foreign Office, for the forwarding of dispatches. Cotton is steady, and grain is active. Our English Correspondent inclosed to us "the first primrose of the season," which we had the pleasure to send to some little folks who were born in "the fast-anchored Island" to whom it will bring some tender reminiscences.

The weather in England has been of extraordinarily high temperature for the season. The mean of December, as registered at Greenwich, was 46 deg. 7 min Fahrenheit, and the thermometer only once descended below the freezing point. The average of the last forty years is only about 39 deg. 4 min. During the past year, 1852, more rain fell than in any year of the past forty.

The *Daily News* announces that "M. Kossuth is, it is understood, about to pay an early visit to America, where the election of a Democratic President has given many of his admirers a new influence."

The merchants and manufacturers of Birmingham, have resolved to invite Mr. Ingersoll to a public dinner, during a short visit he is about to pay to Lord Calthorpe at Ferryhall, near Birmingham.

A new line of Australian steamers is projected under the name of the "Australian Direct Steam Navigation Company," to ply via Panama or any part of Central America that may ultimately be found more desirable. Capital, one million, in £25 shares.

Paris.—The weather in Paris is so mild that the chestnut tree named after the "20th of March," in the garden of the Tuileries, is nearly in leaf; in the garden of the Luxembourg there are several rose trees in full bearing as in spring, and at the Jardin des Plantes some of the almond trees are in flower.

Florence.—The reported death of Francis Madiai is not confirmed. In fact, great doubt is thrown on the statement of his decease. It has, however, continued to evoke numerous leading articles in the Christian press.

Turkey.—The *Journal de Constantinople* publishes a long semi-official article, complaining that the English and French papers misrepresent the financial and political condition of Turkey, both of which, it avers, are in a healthier state than is generally asserted.

Cups of Good Hope.—The general scope of the news appears to be that the war is drawing to a termination, but whenever the troops are temporarily withdrawn, predatory bands of the enemy spring up and make successful inroads into the colony proper.

India.—Pegu was taken on the 21st November, and will be annexed. The campaign may be considered as at an end, unless the Burmese forces should invade the new British territory, which they will probably do. In such a case the British should march on Ava. The northwestern frontier is quiet.

Hungary.—The state of society is horrible, multitudes of those who were concerned in the revolution having taken to the forests and mountains as outlaws, and baffle all the efforts of the Austrians to subdue them—"Beardless Nero" being too stupid to try the effect of an honest amnesty.

"On the last day of the old year, one of these men was hanged at Pesth. Previous to the execution, he was taken about in a procession for two hours, during which he sang patriotic songs, and displayed a supreme contempt for death. At the foot of the gallows, an officer read a prolix statement of his crimes and sentence. The name of Kossuth occurred in this document, and had no sooner escaped the lips of the officer than the prisoner took off his hat and reverently inclined his head. At the fatal rope was slipped over his head, he gathered up his strength, and cried, 'Magyars, keep up, we will give it them yet,' and died.

Havana.—A case is reported in the English papers, of a British subject, a woman named Plassy Lawrence, who had been kidnapped from the island of Nevis, and sold as a slave in Cuba, where she was detained for years, although the British government had unavailingly demanded her release. At length she contrived to make her escape and get on board H. B. M. ship Vestal, the flag ship of the British squadron now cruising in these seas.

"Her sad story will without doubt be made public, and will probably have the effect of inducing the government of Great Britain to make further inquiries into the horrors of slavery, to which it would appear even British subjects are liable to be subjected by the duplicity of the Spanish government. The poor woman, Plassy Lawrence, was compelled to prostitute herself, and her children were sold into slavery. The marks of the most savage flogging are evident on her person. When she went on board the ship. The Vestal was under the guns of the batteries and surrounded by the Spanish fleet, but her gallant captain would not listen to any proposal for giving her back to her inhuman masters, and she remains safe under the protection of the British flag, although she is but a humble subject of that country."

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND AND AMERICA. COMPARISONS AND CONTRASTS.

ENGLAND, Jan. 14, 1853.

American subjects have contributed largely to the topics of the week, including matters of large significance, which, however, can only be mentioned here in dex fashion. The entertainment to the American minister at Liverpool has been followed by similar displays at Manchester. This last occasion was remarkable chiefly on account of the contrasting speeches of Mr. Ingersoll and Mr. Bright. The former, with more than diplomatic courtesy, or with remarkable simplicity, adopted and re-echoed Lord Derby's defense of the peerage, delivered with so much skill at Liverpool. Mr. Bright spoke in the other sense. With that remarkable mental robustness and moral courage which place him undoubtedly at the head of enlightened and advancing Englishmen, he shivered to atoms the fallacies by which the Earl had sought to present the House of Peers and the American Senate as institutions nearly related and springing from the same fundamental principles. Against this kind of argument Mr. Bright protested, though a few minutes before it had been, to a great extent, adopted by the American minister. Mr. Bright has since been remonstrated with, though in a subdued tone, by the *Times* and *Morning Chronicle* for his disposition to proclaim his preferences for American institutions. "Bear is mind," said Mr. Bright,

"Bear in mind that the Senate of the United States is as firmly fixed in their representative system as the House of Representatives. Bear in mind that whatever storms and passions disturb the public mind in the United States, the floors of that senate have been precisely the most powerful body to influence and to control public opinion. On the contrary, in this country, our House of Lords, having no such foundations, finds itself, whenever there is a burst of political excitement, not able to control, scarcely able to check, but always is compelled to yield. I will not enter into the question whether there is any remedy for this state of things in the ownership of the House of Lords. I should be the very last man to suppose that it would be an advantage to me, at any time, to be a member of such a chamber as that; but all offices are open; why the union of the Emperor of the French was open to any man that could get it, and so is the house of Lords; but the question which Lord Derby did not touch was this, whether it be advisable that any class of men in a country, in any position, should have the exclusive privileges which our constitution gives to that house."

Mr. Bright made brief allusion to Mr. Case's extraordinary outbreak:—

"In offering our cordial good opinion and respects to Mr. Ingersoll, we are only doing that which all the population of Manchester would approve. And I believe, further, we are only doing that which *all the population, which are intelligent and good men, in the United Kingdom, would approve of.* Now, there are little things which arise occasionally that cause irritation between the two countries. I see by the papers that have arrived here from America by the very last packet, as may be seen from an extract of what I am about to mention in the *Times* of yesterday or the day before, that there has been a disposition to go in the same Parliament man there, General Cass, who alludes to things said and done in this country, which have an irritating effect upon the minds of the American people, and I confess I thought his case was not a very strong one. He quoted from two papers certain observations made about the United States, which he thought were calculated to have that effect. One was a paper called *Britannia*; a paper that I think I have heard of—(laughter)—but I don't know whether more than once or twice I ever saw; and I certainly never discovered a man who was a subscriber to it, or a reader of it. The other paper was the *Morning Post*. It is an excellent paper, one of the best London evening papers, of moderate circulation. The evening papers, like some others, are strangled by the stamp. They have not a free press, and will either and do suffer considerably from the effects of taxation. But the *Sun*, I do hope that General Cass, and others who read papers, if they come to papers of no influence in this country—I hope they will not for one single moment suppose that they express the opinions of the first class and body of the population of the country who alone can influence governments, and whose opinion should be taken as the opinion of the population of the United London. I might put it plainer to them. Suppose I quoted certain things that I have read in the *New York Herald*, and say that it is the opinion of the American legislature and people, but that would be a libel upon both; and I hope whilst there is in that country and in this great freedom both on the platform and in the pen, that eminent men of both countries will learn that there is something far higher, and far deeper, and far greater in both countries than is to be expressed or described or moved by the irritating observations of some obscure scribe who may write his absurd nonsense in the columns of some obscure paper. (Cheers.) I am for viewing this institution in the same manner, and with a vigilant but friendly eye. I would copy, so far as I could, all that is good in that country, and if there is anything that I thought evil, I would remark upon it with regret, but in the most friendly spirit—and the very last thing I would attempt to utter would be any comment that should have a tendency to irritate the people of that country."

Mr. Bright concluded his speech in the following terms: he has, perhaps, beyond any Englishman, a confidence, both in his intelligence and virtue, which we cannot openly be questioned by any intelligent and respectable man, either in Great Britain or in the United States:—

"I believe there has been no ambassador from that country to England in our time—I have no recollection of one—that has not been anxious to cultivate the most friendly relations with our government and our people; and if Mr. Ingersoll will bear in mind what he has seen in the papers—how when Mr. Everett was here—how when Mr. Bancroft was here—how when Mr. Abbott Lawrence was here—and now he is experiencing the same thing in his own person—that wherever the American minister passes to, in all the large and populous and influential towns in the United Kingdom, there he will find the warmest, the best, the most educated, and the most patriotic of the population, in every one of those centers of industry, will be glad to rally round him, and treat him at least with as much kindness as we have endeavored to show him to-night. (Applause.) If this meeting has had the effect of convincing the minister of the United States of that one fact, and if the record of it when it passes to the United States should give to any friend of peace and human progress there the assurance that there are people in England—aye, thousands and millions—whose hearts beat in unison with his, then I think that the holding of this meeting will not have been in vain. I spoke just now of saying what I have said; perhaps I, under the circumstances, would say no less. I thank you for the kindness with which you have received the name of my honorable friend, my colleague, and myself. (Loud cheers.)"

The letters of American ministers to the Secretary on the subject of salaries and expenses, have engaged attention here. For years past English financial reformers have been accustomed to contrast the economy and efficiency of the American system with the immense cost and useless or worse than useless character of English diplomacy. The English example has been pernicious. Many years ago it was said that certain foreign governments complained, that the large fortunes and large salaries, and the corresponding expenditure, of English ambassadors put foreign noblemen and princes at a disadvantage in their own capitals. What the diplomatic charges of this country really are it is next to impossible to say: there is the salary proper, then allowances, journeys and outfits, then charges thrust into the vote for civil contingencies, and, finally, large pensions for short services; these pensions range from £800 to £2000 a-year.

The *Daily News* has a pointed article on the subject, the materials for which were found in the correspondence between Mr. McCurdy and the Austrian minister, on the subject of Mr. Brace's imprisonment, ordered by the U. S. Senate. The manly and intelligent manner in which the American chargé performed his duty, under difficult circumstances, is contrasted with the indifference and neglect of Lord Westmoreland in the case of the Free Church missionaries and other British subjects.

If the period of grand, republican simplicity, in the manner of Washington and Franklin, is really passed; if America, as seen in her merchant princes and great commercial cities, is to be represented in foreign countries, accompanied by the common and ordinary symbols of wealth and power,—if there, and not the frugal, dollar-saving and wagon-driving, and yet high principled farmers of America, are to be represented by a wealthy and high-salaried minister, then (if one may say so without having it imputed to General Cass's British arrogance") the world will have lost something in the account with America.

The *Times* of the 13th reprints from the *Journal of Commerce* a long article, which purports to be a response to the ladies of England by American ladies. The tenderness and gentleness and truly Christian spirit of the short English address, is certainly *not* reflected in the New York production; which could scarcely have been written by a lady with the English address before it. From the tone of this response and from the morbid and uninformed spirit of Mr. Cass's speech, it would seem that the time is not yet come when there will be a lofty emulation between the two countries, and a determination to provoke each other to love and good works.

AGRICOLA.

GENERAL NEWS.

California.—The steamer Star of the West arrived on Thursday, with news via Nicaragua from San Francisco to January 1st. The winter is the most severe yet experienced by the Americans. Great rains have fiddled many parts of the country, suspending the labors of the miners, rendering transportation almost impracticable, and causing much suffering in many places for the want of provisions. There is indeed a general scarcity of food, and prices are inordinately high, miners paying 65 cents per pound for flour. The shipment of gold for Panama was but $1,800,000, being the smallest sum sent out for many months.

Many miners subsist entirely on beef and potatoes, while in many other portions of the mines there are hundreds who have nothing at all but barley and potatoes In portions of Yuba and Sierra county the snow was already ten feet deep and still falling, and the miners generally reduced to absolute want.

The Land Commission has recognized Col. Fremont's title to the land on the Mariposa, but does not undertake to decide upon his title to the mineral wealth which, as itwell known, is embraced within the limits of the grant.

Farmers are getting their lands ready for the crops of the next year, and it is understood that considerable qualities of wheat will be sown. Preparations are also being made for the erection of grist-

Editors' Table.

THE FRIENDS OF CHRIST, IN THE NEW TESTAMENT: Thirteen Discourses, by Nehemiah Adams, D.D., Pastor of the Essex-street Church, Boston. Boston: T. R. Marvin. New York: M. W. Dodd. 1853.

It is not hazardous to predict that this beautiful volume will become a favorite in very many Christian families. The sermons are marked, like all the writings of Dr. Adams, by clearness and grace of style, by thorough and permeating Christian feeling, and by abounding thoughtfulness. They are amply and richly evangelical, in their tone and structure. The very naturalness and earnestness of the Scriptures are in them. They show a mind which has pondered those Scriptures so long and carefully that the knowledge it has gathered from them overflows on all speech, the golden or purple clusters hanging their pendulous wealth across the edge and down the sides of the pure porcelain. While not perfectly agreeing, perhaps, with all their positions, we have been greatly refreshed and instructed in reading them, by this characteristic; and it will commend them to all who love the rich and vivid simplicity of the Gospels.

We can suggest no book more appropriate than this, with its pure page, to those who would supply themselves with a choice and fragrant 'alabaster-box' of religious instruction, or who would give such to their friends. Many will feel a sense of personal indebtedness to the author for writing, and to his people for publishing, such a series of thoughtful and useful discourses.

SPEECHES, BY RIGHT HON. THOMAS BABINGTON MACAULAY, M. P. Two volumes: Redfield: 110 Nassau St., N. York. 1853.

The Speeches of Mr. Macaulay have much of the merit of his Essays, as his essays share largely the character of speeches. The Edinburgh articles ring with the trumpet-peals, and flash with the glittering bayonet-points of the march of a debate. The parliamentary harangues are as exact in arrangement, as lucid and progressive in method, as brilliant and epigrammatic in statement as if carefully written out for the pages of the Quarterly. They bear preservation, therefore, and republication. Their appeal to our interest is permanent, because intrinsic; founded on their permanent and admirable qualities. They are full of principles, whose range is larger than that of the instant questions. They are in many respects models of a vigorous, polished and effective style. Hitherto they have been practically inaccessible, except in fragments, to readers on this side of the Atlantic; and Mr. Redfield deserves the substantial reward which he will doubtless receive for his intelligent enterprise in putting them within the reach of all who desire them.

LITTLE BILL AT THE PUMP. By a Pastor of the Protestant Episcopal Church. Philadelphia: American Sunday-school Union. New York: 147 Nassau-street. 1853.

The distinguished clergyman of the Episcopal church to whom this little tract is popularly ascribed may find the echo of it reaching further than that of his most polished and elaborate discourses. It is a simple and touching narrative of the rescue of a boy from associations of vice, his introduction to Sabbath-school instructions and influences, and the final recovery of his family as well as himself to respectability and the Christian hope. It is published as the right time to be circulated widely in this city; when many hearts are moving with deep impulse toward the same benign and Christlike work.

By the way, why will not some kind and skilful hand give us a brief description of the 'Boy's Meetings,' now regularly held in this city on every Sabbath? that friends abroad may know of the ways in which Christian beneficence here delights to express itself.

DAUGHTERS OF CHINA; or Sketches of Domestic Life in the Celestial Empire. By Mrs. Bliza J. Gillett Bridgman. New York: Robert Carter and Brothers. 1853.

This work, by the wife of a most faithful, laborious and respected missionary in China "tells the tale of woman's condition in that far-off land; her joys, her sorrows, her hopes, her fears, her perishing need of a Savior." It contains an important and interesting sketch of the small Chinese girl's school, established by Mrs. Bridgman in Shanghai; a school, which exhibits the working of a system, that Mrs. Bridgman rightly remarks "if carried out with perseverance and fervent prayer for the divine influence, will elevate the Chinese female to the hopes and privileges of woman in Christian lands, and give her the same qualifications to discharge the duties of daughter, wife and mother."

The work contains a series of valuable extracts from the missionary records and journals of the author, describing the scenes of idolatry and missionary effort; and illustrative of the manners and customs of various classes of the people of China. It is a record of voyages, toils, trials, mercies, deaths, self-denials, encouragement, beginnings of Christian effort, and promises and hopes for the future. It contains matter for deep thought, and a demand for great prayer and continued labor—the responsibility for which is vast and solemn upon our American churches. This valuable volume is beautifully illustrated with engravings. C.

THE REVELATION OF ST. JOHN, Expounded for those who Search the Scriptures. By E. W. Hengstenberg, Doctor and Professor of Theology in Berlin. Translated from the Original, by the Rev. Patrick Fairbairn, Author of the Typology of Scripture, &c. Volume Second. New York: Carter and Brothers. 1853.

And it is only by searching of the Scriptures carefully that you can judge of the Exposition. The first volume of this work as we remarked, manifested both the profound learning and deep piety, which we believe distinguish, in combination, the character of Hengstenberg, above that of many of his German contemporaries, critical and theological. But the opinions of no German writer can be taken on trust, nor without a safeguard; nor is sincere piety, nor profound learning, a thorough preservation in German scholarship, from the adoption of lamentable errors Neither is it a security for the highest spiritual appreciation of the Word of God, as may be seen in the case of Hengstenberg himself, in the manner in which he has treated the close of the seventeenth psalm.

We cannot go with him in this second volume on the Apocalypse; we prefer the interpretation of Bengel, in the application of many portions of this difficult book to the abominations of the Papacy. The exposition of Hengstenberg is as entirely arbitrary and groundless, in some respects, as any of the theories which he opposes. For example, take his theory in regard to the name of the Beast, 666. Without one jot or tittle of reason for his exposition of that name, save only the conjecture of his brain, in the discovery of it in the catalogue of Jewish returned captives as given by Ezra, he sets it down as certain that it is recorded in the 13th verse of the second chapter of the Book of Ezra, as follows: "*The children of Adonikam, six hundred sixty and six.*"

"It is obvious," says Hengstenberg, "that our business is first to discover the name of the beast which furnishes the number 666. And here we must not wander about after our own imaginations. The Seer of the Apocalypse lives entirely in holy Scripture. On this territory, therefore, the solution of the sacred riddle is to be sought. And there also it can be found with perfect certainty. *In the whole of the Old Testament there is but one instance in which the number* 666 *occurs in connection with a name.* It is said Ezra, 2 : 13, 'The sons of Adonikam, 666.' *The name Adonikam must therefore be the name of the Beast.* It was admirably fitted for being so. It means, the Lord arises," &c.

If this mode of jumping at a conclusion were characteristic of the reasonings in this volume, it would vitiate them all. Just think of the presumption of deciding this vexed question, by a reference to a text which has nothing to do with the subject, which is not even a parallel passage, having no more connection with any chapter, verse, or occurrence in the Apocalypse, than 'the children of Bigvai, two thousand fifty and six," or "the children of Bebai, six hundred twenty and three," or any of the verses in the catalogue of the children of the provinces that went up out of the captivity. It is simply ridiculous. And it so happens that in Nehemiah 7 : 18, it is said, "The children of Adonikam six hundred threescore and seven." This same Adonikam, according to Nehemiah's catalogue, has 667 descendants. Even this slight discrepancy is fatal to Hengstenberg's hypothesis. But indeed it is ludicrous to think of any hypothesis being seriously grounded on such a coincidence. It is just a piece of bare guess-work. We must not wander about, says Hengstenberg, after our own imaginations. And yet it is the purest, merest piece of fanciful conjecture, that adopts the *Adonikam* of Ezra's census of the captivity, as the solution of the riddle of the name and number of the Apocalyptic Beast. Here is wisdom indeed! The old monk, that scratched out the name *Diabolos*, wherever he found it in the Greek Scriptures, and put *Christos* in its place, because he said so bad a name as that of the devil was not fit to stand in so good a book, had about as much reason in *his* conjecture, as Hengstenberg in his. What reliance can be placed on commentaries, if the wildest guesses are thus set down for certainties, and established as canons of criticism? And yet, if read with care, this may be a very valuable work. C.

BRAGGADOCIO. A Book for Boys and Girls. New York. Charles Scribner.

A lively, interesting book, excellent in its lessons. It is written by Mrs. Tuthill, and manifests the same happy power in portraiture of character and incident, so pleasing and attractive in the work entitled "Queer Bonnets." C.

THE MARTYRS, HEROES, AND BARDS OF THE SCOTTISH COVENANT. By George Gilfillan, M. A. New York: Carter & Brothers. 1853.

This is a deeply interesting volume. It could scarcely be otherwise, on such a subject. Mr. Gilfillan's thoughts and style are both somewhat irregular and rambling, but he has gathered a series of valuable sketches, from a most important period in the history of the Church of Christ. C.

LIVING TO CHRIST. A Mother's Memorial of a Departed Daughter. With an Introduction by Rev. Asa D. Smith, D.D. New York: Carter & Brothers. 1853.

Simple, beautiful, affecting and instructive, this little volume wins its way to the heart, with the freshness of a rill from the River of the Water of Life, clear as crystal. Let every parent read it, and see how early and how sweetly the love of Jesus may take possession of a child's heart. Let every child read it, and see and know the delightful example and evidences of youthful piety. It is a precious, useful book, encouraging, animating and delightful. C.

A REVIVAL IN CONNECTICUT.

There is now in progress in this town a great awakening, especially among the Methodists. Eleven were added to the Congregational church on the first Sabbath in January instant, all of them young people, and nine of them young ladies. There are, however, a large number of heads of families among the professed converts, some of whom will probably unite with the Congregationalists, but most of them have and will connect themselves with the Methodists. This movement has been somewhat remarkable, both in its origin and progress. About the middle of November the pastor of the Congregational church, impressed with the necessity and importance of an improved state of things in this community, called his church together during the intermission, and proposed some extra efforts to advance the cause of our Divine Master. Some of the aged and most conservative members advised to defer public efforts for a week or two, and spend more time in secret prayer. In consequence of this advice, the special effort was postponed for one week. On the Sabbath of the above consultation, a minister from abroad preached for the Methodists, on an exchange. His mind became so much interested by what he saw during the day and evening, that he took the responsibility of appointing extra services in that church. Whether he had heard of the consultation in the other church or not, the writer has not been informed. However that may be, the services which he appointed were well attended, and quite effective. Several professed conversions occurred during the first week of the meetings. And the work has gone on with great power every week since. Probably one hundred or more have professed a change since the work commenced. The meetings have been confined mostly to the evenings, though there have been services a few afternoons. The pastor of the Congregational church enjoyed the aid of several of the neighboring ministers, whose labors were highly appreciated by his congregation, and essentially helped forward the good work. In the Methodist church much more seemed to be accomplished in the prayer meetings than by the preaching. After sermon, when they have one, the anxious are invited, and *urged* forward to the altar (as they style it), and in the mean time the hymn,

"Come ye sinners, poor and needy;
Weak and wounded, sick and sore,"

or some other of like character, is sung. After the minister and the brethren and sisters have got as many forward as possible, then one or two prayers are offered up. Some lively hymn is then sung. Others are invited forward, one or more prayers are again offered. Then singing and praying alternately continue sometimes two or three hours. While these exercises are going forward, those who have presented themselves for prayers are conversed with individually, in a low tone or whisper. If any one manifests that he feels *better*, his conversion is announced, and the usual expressions of "Glory to God," or "Praise the Lord," are uttered by the brethren. Those who are conversant with Methodists, and Methodist meetings, will not be surprised at being informed that in the prayer meetings they try the strength of their lungs pretty thoroughly. To a looker on there is much noise and confusion. They seem to go to work in good earnest. After the prayer meeting has continued a long time, (especially for those who have retained a kneeling posture through the whole,) then they sometimes have the "Jolly Converts' Meeting." The converts are all invited to come to the altar, where they shake hands most cordially, and sing the warrior's song—

"We'll die on the field of battle,"

and talk and laugh and make merry. The Methodist minister who has charge of this field, has been assisted by many of his good brethren from abroad, ministers and laymen. If all who have joined the class are admitted into the church, the church will probably be more than four-folded—so mightily has the work prevailed. AN EYE-WITNESS.

DARIEN, CONN., Jan. 24, 1853.

For the Independent.

"A penny! a penny! B—— has given me a penny, mother, and I want you to send it to the heathen to buy Bibles with," exclaimed a little boy of some six summers, as he came bounding forward with his treasure in his hand.

He was told the next Sabbath his minister would preach about giving money to build churches at the West, for there were a great many places where the people had no house in which to hear the Gospel preached, and the little children had no house in which to go to Sabbath-school.

He decided to give his penny for that purpose; and on the first Sabbath of the New Year, it—with one from his little brother, received from the same source and given with the same spirit —was deposited with the contributions of the rich. And who can say but that it was an equally acceptable offering with theirs, to Him who looketh not on the outward appearance but on the heart?

This little boy is the son of a Congregational minister, who in the midst of life and usefulness was called away to the congregation of the "just made perfect;" and it is the cherished hope of his bereaved mother, that *he* will yet proclaim the glad tidings of salvation in some western field, or among the islands of the sea, or perhaps in Ethiopia, whose hands are already stretched forth unto the Lord.

Have not Congregational churches an unthought-of responsibility in reference to the children of their deceased ministers? And is it not a subject of sufficient importance to come up for investigation at some Congregational Convention? How many such ministers labor on, year after year, in poor churches, receiving in compensation a salary entirely inadequate to the support of their families, and have fallen "sun-struck" in bearing the burden and heat of the day,—their families left penniless, to work their way through the world as best they may.

The ancient church were repeatedly cautioned against forgetting the Levites, the tribe set apart to minister in the sanctuary; for the reason "that they had no inheritance."

When complaint was brought by a portion of the primitive church, because "their widows were neglected in the daily ministrations," men of faith, and filled with the Spirit, were appointed to attend to it; and it is recorded soon after, and apparently as a result of this arrangement, that "the Word of God was increased, and the number of the disciples multiplied greatly."

There are no individuals mentioned in Scripture more frequently, and with more affectionate care and interest by the Great Benefactor of all, than the widow and fatherless. Indeed attention to them as destitute and afflicted ones, is given as one of the tests of "pure religion and undefiled before God and the Father." P.

For the Independent.

HENRY MARTYN'S DREAM.

'Twas night, deep night;
The full-orbed moon, already high in heaven,
Over the sleeping East her molten silver poured.
How grand, how beautiful then looked the palms!
Bathed in the living sheen, queen-like they stood;
And ever as the wind, like lover true,
Stirred with a gentle kiss their spreading leaves,
The broken gleams that pierced their foliage
Lay scattered at their feet, as though a shower
Of pearls had fallen from their royal brows.
Sleep, Sleep, the mighty autocrat, now reigned
Over far-spreading India. "The heathen,
In his blindness," had lain him down to rest;
The haughty Moslem, in his pride, to dream
The crescent and the sword victorious;
The Brahmin, of his holiness; the Jew,
Poor outcast, that his wanderings were o'er;
And Japhet's paler sons, who, loving gold,
Had left their kindred on their native hills,
Braved ocean's storms and burning desert's sands,
And gained the long-sought axile—there they,
Beside their darker brothers, had lain down,
To dream how soonest they might wrest away
A goodly portion from the sons of Shem.
There was another still; and he, too, dreamed:
But his was a most pleasant dream of Home.
Fast crowding round him came the memories,
The cherished imagery, of early years.
He was in England; in the garden-land,
Where his young years were cradled; Christian ground.
Fairer, thrice fairer than thy spicy groves,
Luxuriant Indis, looked each lowly hedge;
And better loved than all the tropic bloom
Was every humble way-side flower. He saw
Her old baronial halls and castles
Beside the sea; ruins with ivy girt,
And mossy piles, and hospitable domes;
And, happier sight, the sheerful thrift of peace;
The cultured field and smiling villages;
The cattle on the hills; and all the homes
Of lowly industry, the blessed spire
That point us to a better world.
Nor sights alone; familiar sounds he heard,—
The brook's low murmur, and the nightingale,
The lark's shrill carol, and the insect's hum;
The Sabbath-speaking bells, and worship's voice,
Thick-volumed, going up to God. He dreamed,
And it was bliss unmeasured, unalloyed:
The ocean barrier passed, he "walked with I——,
Talking on subjects that were dear to both"
The long, long years of absence, and the pain
Of his dear brother's sacrifice join his tone
And, hand in hand it seemed that God had now
Permissioned them to walk life's remnant out.

His first,
His only, yea, his boyhood's loved was there,
Living and loving him; and henceforth aye,
When sick of heathen blasphemy, his ear
Should from its dissonance disgusted turn,
Sweet household words would at his will be heard.
Nor longer now in solitary prayer,
[illegible]
Should he to wrestle with his God kneel down;
Her voice, low breathing at his side, should blend
In each petition earnestly, and add
Its weight of sweetness to his evening hymn.
Deep are your mysteries, O dreams! He woke;
The gentle grasp still lingering in his hand,
Each rosue of his soul by her mild eye
Lit up. No marvel that he was!
In India still, and well he knew, the voice
That thus with ecstasy his soul could fill
Was hushed to him forever. Never more,
Albeit life should long and dreary be,
Never, oh! never, in its weariness,
Save at far intervals, in broken dreams,
Those sacred echoes on his ear might fall,
Or that eye's radiance gild his path again.
Deep in his soul the mournful knowledge lay;
The shoals that in his inner heart were wont
To vibrate with ineffable delight,
Like to a lute-string overtasked might break,
But never to their tone and measurement
Return. A pilgrim, in a pagan land!
"Riding in silence at her highest noon,"
The moon looked down upon the lengthened wall
Of waters that upheaving lay, 'twixt him
And Albion.
It saw his tears, wrung by his anguish out;
And more than these—in meek submission bowed,
It saw him saking strength of Heaven. O Christ,
There is than woman's love a stronger still;
'Tis thine! that teaches man to live; that gives
To life its highest, purest aim, and nerves
The trembling sinner up to die.
This bound his bruised spirit; showed him,
In that same bitter cup, bright gleaming gems
Of mercy, mingling with its dregs; and gave
To aid him in his blessed work, new strength
To battle for the Cross right manfully,
And 'mid the ranks of Moslem infidels,
In darkness denser than the Indian night,
To light the hallowed torch of deathless truth.

M. Mc NARY.

Extract

FROM KENT'S COMMENTARIES, VOL. II, PART IV, PAGE 268. (NOTE.)

"In Georgia, by act in 1829, no person is permitted to teach a slave, negro, or free person of color to read or write. So in Virginia, by statute, in 1830, meetings of free negroes to learn reading and writing is unlawful, and subjects them to corporal punishment: and it is unlawful for white persons to assemble with free negroes or slaves to teach them to read or write. The prohibitory act of the legislature of Alabama, passed in the session of 1831-2, relative to instruction to be given to the slave or free colored population, or exhortation, or preaching to them, or any mischievous influence attempted to be exerted over them, is sufficiently penal. Laws of similar import are presumed to exist in the other slaveholding states: but in Louisiana the law is armed with tenfold severity. It not only forbids any person teaching slaves to read or write, but it declares that any person using language in any public discourse from the bar, bench, stage, or pulpit, or in any other place, or in any private conversation, or making use of any signs or actions having a tendency to produce discontent among the free colored population, or insubordination among the slaves, or who shall be knowingly instrumental in bringing into the state any paper, book, or pamphlet having the like tendency, shall, on conviction, be punishable with imprisonment or death at the discretion of the court."

Wants!

Wanted.—In the State a host of Daniels so much under the influence of the "higher law" as to be inflexible to all the wicked decrees of human governments, preferring the den of lions to the sin-bought favor of the great.

Wanted.—A church company of Apostles led by a heroic Peter and capable of facing any Sanhedrim with the bold reply to its threats, "We ought to obey God rather than man."

Wanted.—An Abraham who can put faith in God in any emergency, and never needs to count the consequences before answering a divine call or obeying a divine command. An extensive opening awaits such a one.

Wanted.—In every church "a hundred and twenty" Jerusalem Christians, who shall "all continue with one accord in prayer and supplication" till the Spirit descends in a Pentecostal effusion.

These will answer for the present, and we will venture to assure every applicant having the prescribed qualifications, that he shall find ample employment, and be paid the highest wages. John 4 : 36.—*Ed. Herald.*

From the Christian Intelligencer.

The Mother's Appeal.

The following lines were suggested by reading of the arrest, some years since, of a woman for stealing. While in the hands of the police, she begged frantically to be released, saying she let took the money to buy bread for an only child who was dying with hunger. Her wild appearance and uneven steps caused them to think her under the influence of liquor, and thus her wild were disregarded, and she was placed in confinement. The next morning she was found dead in her cell, and upon search being made, it was ascertained that both she and her son had indeed died of starvation.

"Oh! pause and hear a mother's woe,
One pitying look upon her cast!
Stay, watchman! hear, ere on you go;
In mercy drag me not so fast!
You will not stop or heed each tear,
Yet spake I not, my heart would rend,
One weak ago I landed here—
I had no money, had no friend;

"My husband died upon the sea—
Alas, how is my heart bereft!—
One only child I have with me,
The only one of *eight* babes left.
Amid your streets, confused and wild,
I wandered on with aching head;
I begged to feed my famished child,
Yet no kind hand would give us bread.

"Since yestermorn no food I found;
My Willie's eye in death grew dim,
I laid him softly on the ground,
And plead prayer for bread for him.
Oh, mercy! hear those hungry moans,
That sigh that sounded long and slow;
Oh, heed the anguish of my tones,
And let me go! Ah, let me go!

"(He heeds me not! A few words more!
I left his side, I hurried on,
That money saw, and from its store
Grasped one small piece to save my so.
No, watchman! stop! my words believe—
'Tis hunger only makes me reel.
My words are true; I don't deceive.
Have you no heart? cannot you feel?

Hark! hark! again those moans so wil!
"Unloose thy hold! Fiend! fiend! I'm strong!
Ye shall not drag me from my child!
Away! away! I will be gone!
(He holds me still! I can't depart!
Despair! what demons near I view!)
But, stay, what thrills my wretched heart?
Proud, heartless man, this pierced their foliage

"Lead on, I say! Why halt ye now?
Thy horrid deed of blood is done:
My boy is dead! his murderer *thou!*
Then, tyrant! monster! then lead on
Ha, ha! the goal is reached at last,
My prison walls at length I see;
Ay, bar the door! ay, make it fast!
Yet one short hour will set me free;

"For God forgives where man will not—
He looks on me with pitying eye;
No more I feel my hungry lot—
Oh, sweet release! I faint! I die!"
The morning soon in brightness shone,
And to that cell it softly crept,
Where lay a woman on the stone,
But in Death's arms she calmly slept.

"Let your Light so Shine."

A single illustration, happily introduced into a sermon, will sometimes flash light on the mind of a person never to be forgotten. We remember a case in point. The substance of the sermon in which it was introduced is forgotten; but the point to which we refer is permanent We have thought of it a hundred times, in connection with religious consistency.

The preacher referred to a light-house near New York, for illustration. The light, which is a revolving one, had ceased to move, in consequence of some derangement in the machinery. *As* soon as the keeper discovered it, he ran to the proper position, and by manual labor kept steadily revolving the light, until weariness compelled him to call another to his assistance. Then another took his turn—and so during the live-long night, and the light kept its uniform revolution. A stranger, who called at the dwelling of the keeper, inquired the cause. "Why," said he, "there *may* be a hundred seamen looking out from the darkness and storm below, to catch a glance at this light. If it move not, it will be mistaken for another, and, in their uncertainty and danger, they may lose the channel and be shipwrecked.

How many happy hearts passed over Broadway the next day, all unconscious of the danger to which they had been exposed, but for the faithfulness and consideration of that keeper of the light-house!

Christian, the world is looking on you. You may not know who are below in the darkness and storm of life's troubled sea—but you know the sea is stormy, and there are dangerous shoals to be avoided. Let your light give no uncertain gleaming on the path. Keep its motion uniform and continued! And when the day of eternity shall [illegible] of the New Jerusalem—who, but for the brightness and regularity of your light, might have made shipwreck of faith, and never moored in the harbor of eternal safety.—*Protestant.*

TO MANAGE A REARING HORSE.—In the *British Sportsman* we find the following hint respecting the management of a rearing horse, which strikes us as being worthy, as it is easy, of a trial:

"Whenever you perceive a horse's inclination to rear, separate your reins and prepare for him. The instant he is about to rise, slacken one hand, and bend or twist his head with the other, keeping your hands low.—This bending compels him to move a hind leg and of necessity brings his fore feet down. Instantly with his completely rounded two or three times, which will confuse him very much, and completely throw him off his guard. The moment you have finished twisting him around, place his head in the direction you wish to proceed, apply the spurs, and he will not fail to go forward. If the situation be convenient press him into a gallop, and apply the spurs and whip two or three times severely. The horse will not, perhaps, be quite satisfied with the first defeat but may feel disposed to try again for the mastery. Should this be the case you have only to twist him, &c., as before, and you will find that in the second struggle he will be much more easily subdued than on the former occasion; in fact you will see him quail under the operation. It rarely happens that a rearing horse, after having been treated in the way described, will resort to this trick a third time."

Parting Words.

'Let me go, for the day breaketh.'

Let me go, the day is breaking,
In the east its dawn I see;
Welcome, welcome is that waking
Borne on its bright beams to me;
Message from the Heavenly Father,
Calling me from earth away,
To that land where never cometh
Darkness o'er the face of day.

Let me go, the day is breaking;
High and higher o'er the hills
Streams the light, flowing freely
From the fount in thousand rills;
Sure I know it comes from heaven,
Naught of earth could be so bright;
And the glory still increasing,
Soon will faith be lost in sight.

Let me go, the day is breaking,
Blissful day which knows no end;
On my Savior's promise resting
From all evil to defend,
I can pass the grave's dark portals
Free from terror or alarm,
By his rod and staff protected,
Leaning on his mighty arm.

Let me go, the day is breaking;
Friends, I love you, one and all,
But that Friend who died to save me,
Oh! he is my all in all;
Joyful thought, that soon in glory
I shall meet him, face to face,
And forever sing the wonders
Of redeeming love and grace.

—*Chr. Witness.* x.

What is Life?

BY E. PORTER DYER.

What is this fleeting life?
A transient meteor's glare!
A feeble blaze—a flickering light,—
And then comes death's long weary night,
Unbeered by moon or star.
Poor man lies down,
His breath is flown,
And in the grave's dark bed he slumbers all alone.

And what is wealth's proud boast?
It takes swift wings and flies.
Can a man's wealth forbid the worm
To banquet on his pampered form,
When low in dust he lies?
Sad is the fall
Of him whose all
Can never gloomy Death with bribery forestall.

The friends we loved the best,
How soon they disappear!
As birds from scene far distant clime,
Which came and sang in summer-time,
But now they are not here.
So fade from earth
All things of worth,
As if our joys were doomed the moment of their birth.

Then, since this life is brief,
And suddenly is gone,
Why should I prize its meteor blaze
Whose gleam expires, whose light decays
The moment of its dawn?
Why see the gloom
Which shrouds its bloom,
When soon these eyes must close and slumber in the tomb?

To the Memory of the Departed.

BY MRS. MARIA C. TRACY.

A clergyman in New England dying, some of his papers came into the possession of the writer's family. Among them was a manuscript, neatly folded and stitched, and on its first fair page was inscribed, in clear and graceful characters, "*How shall we order the child?*"—Judges xiii. 12.

And this was all. The text, and the remaining blank unsullied leaves, told the story of a father's joy, a father's love, a father's solicitude, and—a father's sorrow!

A beautiful babe had gladdened the household of the young clergyman and his gentle wife, and for a few short months shed a halo of light and love around the domestic altar.

With affectionate and Christian solicitude for the welfare of the young immortal committed to his guiding care, and desiring to benefit other parents with the results of his contemplations, the father prepared a manuscript, and selected the passage quoted above as the foundation of a public discourse.

But a change came over the bright prospects of that happy household band. The beloved infant sickened; and, after days and weeks of weary, sleepless, agonizing solicitude, the fond parents beheld but the lifeless casket that had contained a jewel more precious to their hearts

"Than gold, or pearls, or costly diadem."

The *ordering* of the child—the direction of its mental and moral training—was not to be the work of earthly parents, but of heavenly influence. The unfolding of that beauteous bud of promise was to be witnessed, not in the chilling, blighting atmosphere of earth, but in the gardens of Paradise, fanned by celestial breezes, and nourished by heavenly dews. The Good Shepherd, who gave his life for the lambs, gathered this little one in his arms, and enfolded it with his cherished flock, of whom, while on earth, he declared—"Of such is the kingdom of heaven."

Another little one was ushered into being, but yielded its pure spirit ere the setting of the sun that welcomed its birth.

The severing of the cord of tenderness and love which bound the hearts of the parents to their infants was a trial of faith and resignation too great to be borne unless in its influence on the physical system. The mother languished a few months, afflicted, but trusting and resigned, then followed her beloved babes to their heavenly home. The father, whom wave after wave had thus bereaved of his earthly all, lingered not long behind, but soon hastened to join those so fondly cherished on earth, in that blessed land

"Where not a wave of trouble rolls
Across his peaceful breast."

The following lines were written partly on occasion of the death of the wife and mother, and partly after the father's departure to the spirit-land:—

She sleeps in peace.—
At length the weary, wayworn, tempest-tossed,
Afflicted traveler has safely reached
The quiet home—the Father's house—the land
Of light and love;—has gained the peaceful haven
Where the weary rest, the wicked cease
From troubling.

Nor sickness, nor the mortal pang
Of death, shall more her frame convulse;—no more
Shall words of bitter parting with the loved
And cherished ones her tender heart-strings break;—
No more the rude and chilling breath of earth
Her gentle spirit grieve.

Her sorrows now
Are o'er; her tears are wiped away; her days
Of mourning past. The long, dark, gloomy night
Of weeping and blighted hopes is gone:
Eternal day upon her peaceful soul
Has brightly dawned: her sun shall ne'er go down,
Her moon shall wane no more!

In quiet rest
Beside her babes lay the young mother down,
Afflicted partner of her days. They'll sleep
Till the last trumpet wake the slumbering dead.—
Nor mourn that she is early gone, and all
The soul holds dear is garnered in the skies,—
'Tis better far than still to linger here,
And still to die.

And though the cloud that casts
Its gloomy shadow o'er thy path seem dark
And terrible, yet lift thy tearful eye,
And see it spanned with brightest rainbow hues
Of promised grace and covenant faithfulness,
To guide and guard thee safely to thy rest!

* * *

And it was even so.

As ere his mother comforteth, so he
Was comforted in Zion. Speedily,
Yet gently, did the Angel of the Tomb
Disrobe his weary, grief-worn, tempted soul
Of the frail vestments of mortality,
And his fair spirit bore to the skies.

And though nor sister, wife, nor mother dear
Bent o'er his couch—for all were with the dead—
Yet to his every wish did Christian love
Administer, his dying pillow smoothed,
And wiped the death-damp from his pallid brow,
While tenderly with words of truth inspired
His spirit was sustained in that dread hour.

To those who thus for Jesus' sake the oil
Of consolation poured into the breast
Of the bereaved and stricken one in death,
To [illegible]
Tranquil and calm,
Yet joyfully, he looked into the grave,
Nor feared to lie where Christ the Lord had lain
And where his loved ones slept.

No earthly tie
Was round his heart, no bands were in his death;
No human love and sorrow left behind,
His treasures were in heaven. Harth was no more.

'Twas easy thus to die;—and thus he died.
As on its mother's gentle breast the babe
In sleep forgets its griefs—so on the wave,
Jordan's billowy flood,
In blessed peacefulness he passed away.
'Neath the green sod the husband, wife, and babes
Together lie, and passing travelers read—
"Pleasant in life, divided not in death.
A family in heaven, saved by grace."

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